

Some Forms of Prayer.

Thou knowest our Care concerning them; we cast it upon thee; our selves and ours we commit to thee. Let not the Light of our Family Religion be put out with us, nor that Treasure be buried in our Graves, but let those that shall come after us do thee more and better Service in their Day than we have done in ours, and be unto thee for a Name and a Praise.

In these Prayers we aim at thy Glory: Father, let thy Name be sanctified in our Family, there let thy Kingdom come, and let thy Will be done by us and ours as it is done by the Angels in Heaven; for Christ Jesus sake our Blessed Saviour and Redeemer, whose Seed shall endure for ever, and his Throne as the Days of Heaven. Now to the Father, Son, and Holy Ghost, that Great and Sacred Name into which we and our Children were baptiz'd, be Honour and Glory, Dominion and Praise henceforth and for ever. *Amen.*

It is our Hearts Desire and Prayer, that our Children may be praising God on Earth when we are gone to praise him in his Temple.

If it should please God to remove any of them from us while they are young, let us have Grace to bid them **F I N I S** and let us have Hope in their Death.

Thou

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AN *Gal 11 Kc*
ESSAY

Towards explaining the

History and Revelations

OF

SCRIPTURE

In their several PERIODS.

PART I.

To which is added

A Dissertation on the FALL of MAN.

By *Jeremiah Hunt*, D. D.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς
πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν
τίτλων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε πληροῦς πάν-
των, δι' οὗ καὶ τὰς αἰῶνας ἐποίησεν. Heb.. i 1, 2.

LONDON:

Printed for J. NOON, at the *White Hart* in *Cheapside*
near *Mercers Chapel*; and T. COX, at the *Lamb* under
the *Royal Exchange*: MDCCKXXIV.

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THE PREFACE.

HAVING been for many years convinced, that the best way to understand the revelations of scripture is to attend to the history, wherein they are transmitted to us, I was for that reason induced to undertake this subject. My present design therefore is to explain the revelations God has made to men, in the order wherein they lie in the sacred writings, and in their several periods, during the state of innocence; at, and after the fall to the flood; and from the flood to Abraham. These periods the following discourse includes. A second part will be employed in considering the laws of Moses, and offering the reasons of that institution. After which I shall attempt an explanation of the succeeding dispensations of divine providence towards the Jewish nation, in the same historical method.

The circumstances which attended, and gave rise to the several discoveries of the divine mind, will clearly shew the fitness of each of those revelations. The nobleness of the design to promote religious virtue and true happiness, by suitable means and powerful motives, will recommend them. And the unity of view, which runs through all of them, tho' communicated by different persons, and in different ages, will be found no inconsiderable proof of their divine original. Enthusiasm and such an unity of design are perfectly inconsistent. And the charge of superstition is unreasonable, since the intention of each

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each discovery is religious virtue, and what is revealed appears, all circumstances considered, as a proper means to compass that end; which when it is not attained, divine resentment is expressed to those, who respect only the means.

When I had near finished this Essay, I read with pleasure two pieces not long since published; namely, *Revelation examined with candor*, and *An Essay on the several dispensations of God to mankind*. Consulting therefore with some of my friends, to whose judgment I pay great deference, whether those performances, which I think deserve extremely well of all who delight in the study of the sacred writings, would not render the publication of mine unnecessary; their opinion was, that this was written in a different method, was a part only of my design, took in several things which the others did not, and in their sentiment might be of some use: for which reasons I have now suffered it to appear abroad.

If there be any thing new in the Dissertation on the Fall, I hope the difficulty of the subject will procure it a fair and candid examination. I had designed another Dissertation on the Presence, but I found the history of it would have carried me through all the revelations of scripture; and therefore I thought it would be most proper to postpone it.

London, 18 Decemb^r,

MDCCXXIII.

Jer. Hant.

A N
E S S A Y

For explaining the

Scripture-Revelations.

TRUE religion consists in apprehending the fitness and relation of things, and conforming our conduct thereto, from a due regard to the authority of the first cause, by whom this fitness and relation were wisely constituted. It must therefore evidently follow, that the understanding ' should be inured to attend to the truth and order of things; by which it will gain an ease and readiness in forming just and clear ideas of religion, and of its tendency to render us perfect, and make us happy, both in a private and social character; will be qualified to distinguish the religion

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that is true from that which is false, and to discern as well the beauty and force of the former, as the deformity and weakness of the latter; and, in a word, will attain its just right of direction and empire.

The constant and habitual neglect of this depraves both the judgment and practice, gives the ascendent to sense, affection, and fancy; which, however suited they are to our present state, while kept in proper order, when they are allowed to steer and guide, will introduce innumerable mistakes and irregularities in religion. Hence it comes to pass, that just and pure ideas of the Deity, and the true way of serving him, are corrupted and lost, and false ones take place: and the more these prevail, the more growing is the mischief, and the wider its unhappy consequences spread. Who can fully describe the melancholy scene! The first cause is not now apprehended as one most perfect mind, but various Gods are introduced, and each of them represented as the prevailing affection directs. The things which men conceive capable of doing mischief, as well as those which impart or occasion any kind or degree of

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good, how much soever beneath themselves, are by their sensual and darkned minds raised into the rank of Gods; and the way of worshipping them is exactly agreeable to that which gave rise to them, to wit, sensible imagery.

In this case the manner of serving their several Deities ever was, naturally is, and will be, as different and various, as the frame, passions, habits, and behaviour of their respective votaries. If their constitutions were strong and vigorous, and an activity (which is very usual) resulted thence; that activity generally discovered itself in the rites of worship, which they chose. This appeared in the order of priests at Rome instituted by *Numa*, who were called *Salii* *. In the month of March they were wont to celebrate a religious feast to *Mars*, and being habited in a short scarlet cassock, having round them a broad belt, and an helmet on their head, they went on with their sacred charge, a target in nimble

* Vid. *Plut. in Numa*. Salios item duodecim Marti Gradivo legit, tunicaeque pictae insigne dedit, et super tunicam aeneum pectori tegumen; coelestiaque arma, quae ancilia appellantur, ferre, ac per urbem ire canentes carmina cum tripudiis solenniique saltatu iussit. *Liv. L. i. c. 20.* *Οὗτοι πάντες οἱ Σάλιοι χορεύουσι τινὲς ἐῖσι καὶ ὑμνίσαι τῶν ἐνοπλίων θεῶν. *Dionys. Halicarn. Ant. Rom. L. ii. § 70. ed. Hudf.*

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motion keeping just measures with their feet, and by the various and agreeable turns of their bodies they shewed great strength and agility.

In such, who have a great flow of brisk and warm spirits, and who are in consequence liable to an heated imagination, religious raptures prevail, and sometimes to such a degree, as would be apt to make those about them apprehend they were possessed with Deity; tho the groupe of images, which the overheated fancy has collected and gaily dressed, and from whence these raptures arise, are confused and indistinct, and by no means agree to the truth and reason of things. This is enthusiasm, when taken in an ill sense, but enthusiasm in its sanguine appearance and gayest dress. When these spirits are evaporated, and the images grow languid and disappear, who, without danger of sharing in the horror, can paint the dreadful, sable, melancholy scene, which frequently ensues? Now their God appears to them armed with thunderbolts, incircled with terrible majesty, possessed of irresistible power, and filled with relentless fury; consequently the wretches tremble, and fear takes place, that boundless passion, which raises a thousand phantoms to disquiet and torment. To get rid of these, and
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appease this idol of their gloom, cruel and inhuman rites have been invented and practised. Passions and habits have had their several respective influences in shaping worship. The man, who is bred to address and ceremony, who is pleased with soothing and flattery, will not fail of apprehending, that the same or like methods will be grateful to Deity; and he will consequently fall into trifling rites, and mean adulations. An excessive fondness for gold will lead to make presents to the Gods of their favourite shining metal. And if their conduct is under the direction of any other criminal inclination, they will see no absurdity in describing their Deities as influenced by the same desires; they will naturally take this method to countenance themselves in their follies and enormities.

The discerning few, who, attending to the truth of things, see these unhappy errors of the generality and bulk of mankind, cannot but wish, that the first intelligent mind would reveal his will in such a manner, as to recover men from these sad and melancholy circumstances. The possibility of such a revelation; the suitableness of it to the true idea of God, and particularly to the notion we must entertain of his goodness; and the expediency of such a discovery to bring men

to that perfection and happiness, for which they were originally design'd; do all give considerable ground for hope. But when the degeneracy, which renders such discoveries proper and needful, is found upon reflection to arise from the neglect or abuse of mens natural powers, such an hope must be owned to be at a great remove from a firm and settled assurance. If moreover there has been, as some imaginé, a pretty general expectation of this kind, it is not unlikely that it may have taken its rise from some preceding revelation; if it can be made appear, that there has been an early revelation made to mankind of some other, that was to come after it in due time. But whether men have had these hopes raised in them by reasoning, or tradition; it is certain, their having entertain'd such hopes of a revelation to be made to them, some time or other, has encouraged and occasioned unjust pretensions to it, and upon different views. The pretended nightly converses of *Numa* with the Goddess *Egeria* might be designed to give some weight, and stamp a greater authority on his laws, which he apprehended to be for the advantage of the Roman people. A worse principle seems to have influenced *Mahomet*; who favoured with the circumstance of gross
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ignorance that prevailed at that time, and pushed on by the lust of ambition, made pretension to the character of a prophet; and took a method to prove his claim, which one would have thought, in the sentiment of all considerate persons, must have effectually destroyed it; namely, by sacrificing the lives of multitudes in war. And withal, the reward he proposed to his followers in paradise, consisting in the fullest draughts of sensual delights, seems by no means consistent with the true perfection and happiness of our make, as intelligent.

Since then there have been false pretences to revelation, it cannot but be looked upon as highly reasonable for men to express caution, and to be always on their guard in cases of this nature. This conduct cannot fail of being pleasing to the first cause, who is the highest reason; and it is very needful for us, unless we will lie open and exposed to the daring and delusive pretensions of every wild enthusiast.

Farther, it appears from hence reasonable, that our powers should be capable of distinguishing true revelations from groundless pretences thereto; or else it will be to little purpose, that we express any care in the exercise of them. They may even as well drive on without any

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concern to direct them aright, if we are not capable of forming measures, which upon examination shall appear solid, to steer them in order to our arriving at truth and happiness. The bare supposal that we want such a capacity, is to make man, who is the noblest being in our system, and reason, which is his most distinguishing endowment, more vain, and less fitted to compass the end for which they were formed, than any being around us; which seems to be monstrously absurd.

Let it then carefully be consider'd, whether, if there were any revelations made to us from God, it would not be reasonable to expect, that the following characters should attend them: to wit, That they should some way or other appear closely connected with the truth and fitness of things, and be designed to bring us to conform our temper and behaviour thereunto; that they should carry in them traces of the perfections of that being, from whom they are supposed to be derived, who is always conceived to have consummate wisdom, extensive goodness, boundless power, and perfect purity, and consequently that there should be nothing in such revelations inconsistent with these excellencies; that they should be suited to the make of man, as a compound

pound being, to whom they are made ; that they should agree to the order of things, and be suitable to the circumstances of the persons to whom they are addressed ; that, if there be several, and each has a proper reference to the other, one uniform design should run thro' them all ; and that if one be represented as the last, it should clearly appear to be the completion of the other, and fitted in the most perfect manner to compass its end, our perfection and happiness.

These are the internal characters of a true revelation: to which may be added such instances of power, as exceed the known abilities of those who perform them, when wrought to confirm a mission from God to communicate to others the original discoveries of his will, they have receiv'd from him ; especially if those instances of power have an evident suitableness to the doctrines, which are design'd to be confirm'd by them.

Wherever all these marks are found, we shall be able to vindicate our conduct in giving a ready reception to such a revelation.

Since therefore Moses, the prophets, and the disciples of Christ, pretend in their writings to transmit to us such revelations ; let us fairly and without any prejudice examine them by the characters, which

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which have been now laid down, and which I cannot but think every one will readily acknowledge to be just.

It will be proper here to remark, that Moses is an historian, whose antiquity and credit we have not the least reason to call in question. He is mentioned in that character, as well as of a lawgiver, by the most antient historians, of whom we have any monuments *. A great and remarkable people were formed upon his laws, and continue to this day to observe them, as far as their circumstances will admit.

He begins his history with a relation of the first origin of things, and the divine revelations that accompanied, or soon followed it. And the account which he has given of these events, he may easily be supposed to have received by tradition. Methuselah might converse with Adam and Noah, Shem the son of Noah with Abraham, Isaac with Abraham and Joseph, from whom these things might easily be convey'd to Moses by Amram, who lived long enough with Joseph. Besides, if Moses had written any thing contrary to the truth, he might without

* Vid. *Ensd. Præp. Evang. Lib. ix. Joseph. Ant. Jud. L. i. c. 3. § 5.*

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difficulty have been refuted by others; and then it cannot be supposed, that he could have succeeded as the lawgiver of the Jews.

This being premis'd, I shall consider the revelations he gives us an account of in the following order.

I. What revelations Moses represents to have been made to Adam and Eve in their innocent estate.

II. The discoveries God is represented to have made to them after their fall, and to the patriarchs before the flood.

III. The revelations he relates God to have made to the patriarchs after the flood, and particularly to Abraham.

IV. The constitution which he declares God erected by himself among the Jews.

And under each of these it will be proper,

1. To give a summary view of the history of the facts related, and of the revelations that history contains.

2. To inquire into the credibility of them, by their agreement with the above-mentioned characters.

I. I shall consider the revelations Moses represents God to have made to Adam and Eve in their innocent estate.

1. The

1. The history of the facts contained
 in this period lies thus. Moses as an hi-
 storian relates, that God created this frame
 of things, in which we are placed, in six
 days; and he gives a particular account
 of the manner, in which he did create
 them. On the sixth day, after the cattle
 were formed according to their kind,
 God is introduced as saying, *Let us make
 man in our image, after our likeness, and
 let them have dominion*: and accordingly
 God is represented as creating them male
 and female, and as blessing them, say-
 ing, *Be fruitful, and multiply, and reple-
 nish the earth, and subdue it*. But that we
 might have a more distinct apprehension
 of these things, the historian farther ac-
 quaints us, that *man was formed out of the
 dust of the ground, and the Lord breathed
 into his nostrils the breath of life, and
 man became a living soul*. To shew that
 he was the heir and lord of all things,
 God is said to have brought every beast
 of the field, and every fowl of the air

¹ For the solution of the difficulties, that have been rais'd
 against the account, which Moses gives of the creation
 and deluge, I would refer the curious reader to *Mr.*
Whiston's Theory, and the *Discourses of Mr. Ray*.

² Καὶ πνεῦμα ἐνέπνευσε αὐτοῖς ὁ Θεός. Vid. *Jos. Ant.*
Jud. Lib. i. cap. 1. § β. ed. Hudf.

to him, to receive names. And as there was not found among them any creature agreeable and answering unto him¹, the Lord God caused a deep sleep² to fall upon the man, and from a part of him he formed a woman, and brought her unto him. Then the man said, *this is now bone of my bone, and flesh of my flesh; She shall be called woman, because she was taken out of man; Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.* This seems to have been after the Lord God had put him into a garden, which was planted eastward in Eden³, wherein every tree, which was delightful to the sight, and agreeable for food, was made to grow and flourish: and in the midst of the garden there was the tree of life⁴,

¹ Οὐκ ἐνέβη συνδὸς ὁμοίᾳ αὐτῷ. LXX.

² ἐκστασι. LXX.

³ Vid. Huet. *De situ paradisi.*

⁴ The tree of life: called so, because the fruit of it was ἀλεξήριον, proper to repair the animal spirits, and preserve the constitutions of the first pair, while they should continue innocent, in undecaying vigor, till God should think fit to translate them. For which reason, when they had transgressed, they were banished from Paradise, lest they should take of the tree of life, and eat, and live for ever. This method of preserving them from death, upon supposition that God designed, had they continued innocent, that they should be immortal, appears no way inconsistent to divine wisdom.

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and the tree of knowledge of good and evil*. This garden the man and his consort were to dress and manage; and of every tree in it they had leave freely to eat, except the tree of knowledge of good and evil, of which they were not to eat; if they did, they were surely to die. This restraint was laid upon them. Thus things were settled; and God, ceasing from his works, appointed to the happy pair the seventh day to celebrate his wisdom and goodness, which appeared conspicuous therein.

* *The tree of knowledge of good and evil: τὸ ξύλον τὸ εἰδέναι γνῶσθαι καλὸν καὶ πονηρὸν. LXX. Et arborem, ejus manducantes fructus sciant inter bonum et malum. Onkelos. Καὶ ἄλλο τὸ τῆς φρονήσεως, ὃ διεγινώσκασθαι τί τε εἶναι τὸ ἀγαθὸν καὶ τί τὸ κακόν. Jos. Ant. Jud. L. i. c. i. § 7.* In the opinion of these writers, the reason, why this tree was called the tree of knowledge of good and evil, seems to be, that if they refrained from eating of its fruit in compliance with the command of God, they should know good; but on the contrary, if they did eat of it, they should experience evil, as the natural consequence of it. Many interpreters apprehend, that this name was given to the tree after the event, when by eating of this fruit they knew by unhappy experience the great difference between obeying and disobeying God's command. But this appears contrary to the account, which Moses gives; who introduces God calling it the tree of knowledge of good and evil, when he laid his injunction upon Adam not to eat of it. The serpent indeed represents knowledge of good and evil to signify extensive knowledge; *Ye shall be as Gods, knowing good and evil*; but this was with a design to give force to his temptation, and render it successful.

Now

Now it cannot reasonably be doubted, that this part of the history contains some revelations. Revelation stands opposed to the knowledge, which arises from the reflection we make upon ourselves, and the things which are around us. Adam and Eve might by the use of their natural powers certainly know, that they were not the cause of their own existence, or of the existence of those delightful objects, wherewith they were entertained in that garden; that therefore there must be some other cause: but to settle this point in the proper clearness and compass of it required longer discussion, than appears congruous to their circumstances. It is manifestly impossible for them to have known the manner in which the things about them were created, or how they themselves had been formed; that Adam had been made out of the dust of the ground, the Lord God breathing into him the breath of life; or that Eve was framed out of him. Besides, it is twice said, that the Lord God *put* Adam into the garden he had planted for him; that the Lord God *brought to* Adam all the cattle to receive names from him; that he *brought* Eve unto him, and some way or other made him know, that she was bone of his bones, and flesh of his flesh, and had been taken out of him;

him: all which expressions seem evidently to imply, that there was a visible glorious appearance, called afterwards the presence of God, attended probably with ministring angels. It does not seem easy otherwise to conceive, how Adam, a conscious being, cloathed with body, could be said to be *put* by the Lord God into paradise; nor how Eve, after her formation, could be said to be *brought* to Adam; nor how the cattle could be said to have been *brought*, or *led up*, by the Lord God to Adam, when he gave them their names.

It appears altogether unlikely, if not impossible, that the first pair should form a language for their mutual intercourse and converse. They had indeed organs suited for speech; but repeated essays, and long experience, must be requisite, to enable them intelligibly and clearly to convey to one another in words proper notices of the thoughts, that sprung up in the mind of each of them; and yet their mutual joys arising from a consciousness of their existence, and from a view and consideration of the happy circumstances, in which they found themselves situated, made it highly fit and desirable, that they should be capable of immediately expressing to each other the sense they had of their great happiness.

When

When they were first introduced into that pleasant and fruitful garden, it is not easy to conceive, how they could, by the bare use of their natural powers, know upon what tenure they were to occupy and enjoy that delightful scene; or that they had a claim of right to the whole produce, and all the fruits of Paradise.

They cannot at first be supposed to have known themselves perfectly. They might indeed, and probably did, see each other cloathed with glory, and might thence be induced to consider themselves, and each other, as bright and beautiful beings; but they could not be so well acquainted with their own frame, as to be able certainly to conclude, that all the fruit, which they saw with pleasure growing around them, was good and proper for their food and nourishment. There might be some kinds of fruit, which tho pleasant to their eyes, and relatively good to other creatures, and suited to preserve and sustain them¹,

¹ Venenis capreae et coturnices, ut diximus, pinguescunt, placidissima animalia. *Plin. Nat. Hist. L. x. § 92.*
Coturnicibus veneni semen gratissimus cibus. *L. x. § 33.*
ed. Par. Vid. Solin. Polyb.

Tantaque in his rebus distantia differitasque est,

Ut quod alis cibus est, aliis fiat acre venenum.

Praeterea nobis veratrum est acre venenum,

At capris adipēs et coturnicibus auget. *Lucret. iv. 640.*

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might yet not be suitable to their constitution and make, and therefore improper for them to meddle with. These things could hardly have been known without, and seem to have been opened and cleared by, revelations from God.

2. Let us now see, whether the account Moses has given us of these transactions, and the revelations this part of his history contains, do not appear agreeable to the characters of a genuine revelation before laid down, and consequently worthy to be received by us.

When God had fitted up this frame and structure, and furnished it with such a pleasing variety, it became highly proper, that there should be created an order of beings, capable of enjoying it in such a manner, as that the wonderful displays of the divine wisdom, power, and goodness might be remarked and celebrated. It would not have been so agreeable to divine wisdom, because it was manifestly unnecessary, that more than a pair of such beings should be created at first. A long train of descendants springing from this first pair, by the manner of their being called into existence, came under the strongest obligations that can be conceived to maintain mutual affection, and

might

might receive and transmit down to posterity, with great advantage, the first discoveries God should think fit to impart of his mind and will. It was very reasonable and fit, that they should be created not only innocent, and with powers suited to answer the end of their make, to converse with God, and be innocently entertained with the objects of sense which were around them; but likewise that they should begin to exist in a proper *ἀκμή*, or perfection: and that when they were in bodies, and entertained with the agreeable objects of Paradise, there should be a visible glorious presence of the Lord God, attended with angels, beings of an order superior to that, in which they were placed. All this appears congruous, and suited to their compound nature.

They innocently might, and certainly must have earnest desires of knowing the author of their beings, and the manner in which the frame of things they were placed in was formed, how they themselves were made, what right they had to the things around them, and under what restraints they were to consider themselves as laid. From the idea we have of God, we cannot but suppose him inclined and ready to gratify such desires, and to fa-

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vour them with the knowledge of these important and necessary things. And when in their first formation they wanted nothing but language, to make them immediately capable of praising their maker, and enjoying the ravishing pleasures of mutual converse; it must appear wise and good in God to impart this gift immediately, instantly to teach them language, and not leave them to form it by long observation and experience. Nothing could be more proper, than that their kind creator should forbid what he knew would be hurtful; and when it was beautiful, and apt to strike the senses with pleasure, it was particularly needful, that they should be cautioned against gratifying their inclinations to taste and eat it. That circumstance naturally led the father of their spirits to teach these his offspring, who in consequence of his breathing into them the breath of life, became rational as well as living, that it would concern them to lay restraints on their appetites to what was sensible; and to apprise them, that thence their greatest danger would arise. This warning seems more particularly seasonable, and suited to their present circumstances, than an *express* command or *positive* injunction of love to himself, and mutual affection to each other.

A pleasant garden, in the midst whereof was the tree of life, which might inspire them with hopes of immortality; a sensible glory around them; and a visible glorious appearance of their creator, attended with angels; appear to be a state worthy the gift of divine wisdom and goodness, and every way proper for the trial, improvement, and farther advances of the first parents of mankind.

II. I am now to consider the historical relation Moses gives us of the fall, and the discoveries he represents God as making of himself soon after it, to the patriarchs before the flood. And then by the marks already given we shall be able to discern, whether these appear credible, and fit to be received.

I. The historian has not acquainted us, how long this first pair continued in their innocent and happy state. It has been conjectured, but I think without any appearance of probability, that they fell the same day, in which they were created.

The history lies thus: After the beasts and cattel were created, man was form'd, and put by God into the garden; and after he had given names to the creatures, which were *brought* to him, he fell into a deep sleep, and from his side Eve, who was agreeable and suitable to him, when

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there were none of that character among the beings he had given names to, was created and brought to him, and owned by him to be a proper companion, and to deserve his affection, since she was taken out of him. Then we find the condition delivered, on which their continuance in these happy circumstances depended; and the seventh day was appointed for the worship of the great creator. Now is it reasonable to apprehend, that they should immediately offend? It seems much more rational to think, that the pleasures of their situation should for some time entertain them; and that in consequence they should, with affections raised by the many favours they were in the possession of, celebrate the divine bounty. It is likely, that so soon as they found themselves capable of it, they conversed with each other with the tenderest emotions of mutual affection, about the profusion of goodness which their creator had expressed to them; and it can hardly be thought, that this should appear the most proper season to make an artful address, with an intention to seduce them. It appears likewise from the history, that Eve was attacked when separated from Adam. And can it be judged probable, that this circumstance should have happened so very soon?

For

For these reasons it seems highly improbable that this opinion should be true, and yet it is not likely that they continued long in this their innocent estate; since, if they had persisted stedfastly in their duty for a considerable time, they would have acquired such an habit of well-doing, as would not have been so easily lost. The silence of the historian may be sufficient to check too curious an enquiry about this; who is very express and particular in describing the occasion of the fall, and what followed upon it.

Now *that serpent* (whose history it is Chap. 3. necessary to relate, in order to set in a due light the future circumstances of the first pair, and account for the different characters of their descendants) *was more subtle² than any beast of the field, which the Lord God had made; for³ he said unto the woman: whereas no other had the*

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¹ *Hanacáscb*; and it is remarkable that it is expressed thus thro' the whole story, as by the LXX & ὁ φῆς.

² This word is taken in a good, as well as a bad sense. Prov. viii. 5. *O ye simple, understand wisdom.* The Seventy render it ὁ σοφισμὸς αἰσῶ, MS. Cot. ὁ σοφισμὸς αἰσῶ.

³ That the Hebrew particle, which we translate *and*, does sometimes signify *for*, will appear from the following passages, Jos. xxii. 25. *For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord; for your children will make our children cease from fearing the Lord:* which

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privilege of speech, or an ability of conversing with man. And it is not improbable, that he might take of the fruit and eat, before he address'd the following speech to her, hoping that the woman would suppose that privilege to have been the consequence of the fruit. *Is it so, that God hath said, ye shall not eat of any (or every*) tree of the garden?* By this inquiry the serpent put on the appearance of being ignorant of the prohibition, lest he should be suspected of an intention to deceive. To this the woman replied: *We may eat of the fruit of the trees in the*

which makes the sense clearer than our rendering, *so shall your children &c.* 1 Sam. ii. 15. *Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, give flesh to roast for the priest, and he will not (so it runs in the Hebrew) have soden flesh of thee, but raw:* which, because that rendering scarce makes sense of the words, our version with good reason translates, *for he will not have soden flesh &c.* Mic. vii. 8. *Μη ἐπ' ἐναντίῳ μου ἢ ἐχθρῶν μου, ὅτι πέσωνα, καὶ ἀναστήσομαι.* Sept. *Rejoice not against me, O my enemy, that I have fallen, for I shall rise again.* Καὶ is used in this manner, John vi. 54. *Whoso eateth my flesh, and drinketh my blood, hath (or shall have) eternal life, and (or for) I will raise him up at the last day.* See Noldius de partic. Heb. p. 297.

* *τί ὅτι.* LXX. cur? Vulg. *Bkonſchtha*, verene? Onkel. Vjd. Cleric. et Patric. in loc.

* I have given this rendering, since the Hebrew will bear it [Psal. cxliii. 2. *For in thy sight shall no man (or shall not any man) living be justify'd*] because in the sentiment of some criticks it best suits with the answer, which the woman makes: *We may eat of the fruit of the trees of the garden; but &c.*

garden,

garden, but of the fruit of that tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dye. The serpent then took again of the fruit, and eat of it in her presence, and proceeded in his address to her, telling her with the greatest assurance, Ye shall not surely dye; for an instance of the contrary you have in me, who am so far from dying upon a repeated eating of the fruit, that I am improv'd in lustre, even to resemble a seraph. And whereas when you just now mentioned this fruit, you only in general said, the fruit of that tree, which is in the midst of the garden; I now upon eating of it know the name of the tree, and the reason why it is call'd so, it is the tree of knowledge of good and evil, because it opens the eyes, enlarges the view, and imparts wider and more extensive knowledge: and God: [Elohim] knows, that

² Moses, when in the first chapter he gives an account of God's creating the world, constantly uses the word *Elohim*, which he continues to the fourth verse of the second chapter; and from thence to the relation of the serpent's tempting Eve, he always makes use of *Jehovah Elohim*. But when the serpent is introduced saying to the woman, *Yea, hath God said?* the word *Elohim* is again made use of, and continued thro the temptation; and immediately after, when God is described acting as a judge, he is stiled *Jehovah Elohim*. We cannot reasonably conclude,

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that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods', knowing good and evil. And when the woman saw that the tree was good for food (which is an undeniable proof that the serpent took of the fruit of it, and eat before her: for otherwise how could she see that the tree was good for food?) and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.

Thus the temptation succeeded, and the eyes of them both were opened: they had indeed received knowledge by eat-

clude, that this conduct of the historian was without some view. It is not unlikely, that Moses by this might intend to lead the reader to apprehend the way, by which the temptation unhappily succeeded. The ambiguity of the word *Elohim*, which sometimes signifies *God*, and sometimes the *angels* who attended the presence, might occasion Eve to doubt whether she understood aright the prohibition, which was given to Adam (*Gen. ii. 16, 17.*) and by him to her; especially since she saw, that the serpent upon eating the fruit of the tree was so far from dying, that he seem'd to her in consequence to improve in knowledge; from whence she might conclude with some colour, that if she should eat of it, she should be as the *Elohim*, knowing good and evil; that is (say some) what is fit to do without any advice or instruction, and without any restraint.

¹ *Cerabrebin*. Onk. as the *princes*, having extensive knowledge.. *as Isbs. Sept. Cemalacin rabrebin*, ut *angeli magni*. *Jonathan*, Vid. 2 Sam. xiv. 20.

ing

ing, but in a very unhappy way ; for *they knew that they were naked*, and hid themselves. While they were innocent they were naked, and were not ashamed, but could appear before God, and converse with the *Elohim* ; but now they were naked in such a sense, as to have lost their vestment of glory¹, the mark of their dominion, and pledge of their immortality. And what course do they take ? They hide themselves in the garden, and *sew together fig leaves*² (which were large and broad in the eastern countries) for a shady scene ; to screen themselves, or a covering which they girt³ about them. How weak does fear arising from guilt render our first parents ! When *in the wind of the day they heard the voice of the Lord God walking in the garden*, and moving towards them, and perhaps with some marks different from what they had ever known before, they *hid themselves from the presence of the Lord God among the trees of the garden*. Then the Lord God called to Adam, saying, *Where art thou ?* Not that he needed his infor-

¹ Nudati enim erant a veste onychina, in qua creati sunt. Targ. Jonath.

² Et coaptarunt folia ficuum. Syr. vers.

³ Vid. Cleric. in loc.

⁴ πρὸς ὡμᾶς. LXX.

mation, but as a proper introduction to a judicial inquiry into his conduct. A like instance we have in Gen. iv. 10. Adam replied: *I heard thy voice, and I was afraid, because I am naked*, i. e. find myself divested of glory. And the Lord God said, *Who told thee that thou art naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?* by these questions intimating that it was his design, that Adam should be deprived of this glory upon his transgressing. Adam fell under conviction, but indeavoured to extenuate his guilt, by charging it on the woman, whom God had given him. Then God applied to her, and she threw the guilt on the serpent. The Lord God proceeded then, as judge, to pronounce sentence, as it became an offended, and yet a propitious governor. He begins with the serpent, because he was the instrument by which the woman had been seduced. *And the Lord God said to the*

* The word, which is rendered *told*, is not *amar* but *biggid*, and signifies *discovered*. The Vulgate and LXX. translate the words thus: *Quis enim indicavit tibi quod nudus esses, nisi &c.* Τίς ἀνήγγειλέ σοι ὅτι γυμνὸς εἶ, εἰ μὴ &c. And it is not improbable, that *Mi*, *quis*, may have been put by transcribers for *Meh*, *quid*, thro the likeness of the sound, as, *Judg. xiii. 17. Mi schemaka, What is thy name?* If so, the sentence will then run: *What has discovered that thou wast naked? Hast thou eaten of the tree &c?*

serpent, Because thou hast done this, cursed be thou (who in the appearance of a serpent hast beguiled the woman) above all cattel, and above every beast of the field. And tho a little while since in the form of a shining and erect serpent thou didst insinuate to her, that eating of the forbidden fruit had not only improved thy lustre, but thy knowledge; and that if she would eat of it, she should be advanc'd and become as the Elobim, and thereby succeeded in thy attempt: yet I will abase thee before her, and in her presence shalt thou go on thy belly¹, and dust shalt thou eat all the days, that thou shalt live in this figure, wherein at present I detain thee. And I will put enmity between thee, a wicked and malicious seducer, and the woman, who, by the view she has of thy abasement, by the sad consequences of her compliance with thy subtle address, and the favour which I shall express in recovering her to a hope of life, shall be reduc'd to obedience and subjection; and between thy seed, such as shall be thy children by resemblance, and her seed, as influenced by a sincere regard of God to the practice of universal righ-

¹ Ἐπὶ τῷ ἐδάφει καὶ τῇ κοιλίᾳ. LXX.

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teousness; *it shall bruise thy head*¹; despoil thee of thy sovereignty and power (for in the head of the serpent lies his strength) *and thou shalt bruise his heel*, bring lesser inconveniences and mischief upon them.

This sentence denounced against *the* serpent could not but convince the first pair of the displeasure of God, at their eating of the forbidden fruit, and the greatness of their guilt; and at the same time assure them of their reprieve, and the delay of the execution of death, with hope of a seed which should arise, and in some way or other destroy the policy and strength of *the* serpent, and remove the unhappy consequences which followed the entrance of sin into the world. The Lord God then proceeds to sentence the woman, who was first in the transgression, and had seduced Adam. Whereas thou hast been invited to offend by what appeared pleasant to thy senses, and had the prospect of making thee as the *Elohim*, to know what is fit to do without advice or restraint, *I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children; and to thy husband shall thy desire be, and in consequence he shall rule over thee*². To

¹ τηρήσει. LXX. τηρήσει. Cot.

² Obedientia tua. Viro tibi praecipienti obedies. *Aben Ezra*. Pendebis a marito. *Castal*.

Adam

Adam, who was now the only person remaining to be sentenced, he said: Because thou hast had such a regard to thy wife, as to hearken to her voice, and eat of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed be the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field, the ordinary food of beasts, and not without hard labour, instead of the delicious fruits of Paradise. In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust thou shalt return.

Adam finding that God had express'd favour to him in the manner of his procedure, and in the promise of a seed from the woman, whereby undue resentment to her, who had been the occasion of his fall, and of the miseries that followed upon it, might be removed, changed her former name *Ischa*, which he himself had given her, into *Chavah*, or *Eve*: because she was the mother of all living. By this he expressed a firm belief of the promised seed, which was to bruise the

* Vid. *Maim. Mor. Neb. Par. i. cap. 2.*

serpent's

serpent's head. And God, to shew that this his faith was pleasing to him, and to discover in consequence thereof his care and protection of him, gave orders, that coats of skin should be made, wherewith be cloathed them.

Gen. 3.
18.

These coats were the skins of beasts, which cannot be supposed to have died of themselves, or have been intended for food (since they were to eat of the herb of the field) or slain only for this use. 'Tis probable then that they were appointed to be killed, that in the agonies of their dying a sensible image of death might be set before Adam and Eve, which they had incur'd by their offence, and a deeper impression of their guilt might be made, and suitable resentments of grief excited in their minds on that account. And it is likely that when they were killed, and prepared for sacrifice by divine direction, a stream from the presence of *Jehovah* might burn them up, as a mark of his favour, and an encouragement to our first parents to trust in the promise God had granted them; to which dependence they were further led by being cloathed with their skins, prepared for that purpose by the divine order.

These things were of immediate service to Adam and Eve, tho they might not discern at present any analogy between

tween this, and the Messias's making himself a sacrifice in the last dispensation.

And now the Lord God said, Behold the man is become as one of us, to know good and evil. Most interpreters apprehend, that in this figurative manner of expression God reproaches their folly, in thinking to increase their knowledge in an improper way, and lays in to prevent the like conduct for the future. The words however may be rendered thus: Behold the man is become as one from¹ us to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever (being restored by its sanative virtue) which, since he has offended, it is not proper he should, let us expel him. So he drove out the man, and placed at the east of the

¹ The preposition is thus rendered in several places, Mic. vii. 12. *In that day also he shall come even to thee from Assyria.* 2 Chron. xxv. 5. *And he numbered them from a son of twenty years old and above.* The Targum of Onkelos runs, *Ha Adam hu Ecce.* Ecce Adam unicus est in seculo ex se &c. *וְעַתָּה אֵין אֶחָד מִכֶּמֶת.* Sept. The sense may probably be this: Behold the man is singular in the world, from himself, having by his conduct separated himself from us. The Chaldee word *jachidi* is derived from a term, which sometimes signifies *separate*. Vid. *Buxt. Lex. Talm.* This interpretation seems to be favoured by *Jarchi*, who explains the words in this manner: Behold he [Adam] is singular in the lower world, as I am in the upper, to know good and evil.

garden of Eden cherubims and a flaming sword: that is, an angel, whose quick motions attended with brightness resembled the vibrations of a sword. Here *Jehovah* appeared at the expulsion of Adam and Eve in a terrible manner, to guard the entrance of the garden, and secure the passage to the tree of life.

The historian proceeds to give an account of some of the eminent descendants of Adam, and of what happened to them which was most remarkable; and every thing he sets down, appears to be wisely chosen.

Chap. 4.

Eve conceiv'd and bare Cain. The reason of the name is assigned, *I have gotten a man from the Lord*. She apprehended probably, that he was the promised seed; and, if so, it's a clear and evident proof, that the former relations are not to be turned into allegories, but to be interpreted as plain facts.

There was, no doubt, some reason, tho Moses does not relate it, why, when the brother was born, the name *Hebel*, which signifies vanity, was given to him. He was *a keeper of sheep, and Cain a tiller of the ground*. And in process of time, at the end of days, that is, on the conclusion of the year, or after harvest, it came to pass, that Cain brought of the fruit of the ground an offering to the Lord; and Abel,
be

he also brought, to the presence of the Lord at the entrance of the garden of Eden, of the firstlings of his flock, and of the fat thereof. Each brought what was agreeable to their different employments, intending thereby to express their acknowledgment of God, as the author of every blessing. 'Tis not improbable, that they might be instructed herein by their father.

And the Lord had respect to Abel, in setting on fire, and burning up his offering by a stream of glory from himself. But to Cain and his offering he had no respect, not so much as to shine upon his sheaves. This had a strange effect upon Cain; for he was wroth, and his countenance fell. It is not unlikely, that he was made to believe by his mother, that he, being the first born, was the seed, which God had promised to bruise the serpent's head. When he saw therefore such a distinguishing mark of God's special favour to Abel, he grew jealous, and was tempted to kill him, that he might not be supplanted by him in his hope. The Lord then said unto Cain, Why art thou wroth? and why is thy countenance fallen? Canst

² Καὶ ἐνέειπεν ὁ θεός. Sept. ἐλέησεν. Sym. ἐνεπύρεσεν. Theod.

thou imagine, that I am partial in my regards? *If thou doest well, shall there not be excellency*, and an elevation of thy face, as the effect of a reasonable hope of acceptance and of reward, and forgiveness of unavoidable frailties? *And if thou doest not well, sin* (the punishment of sin) *lieth at the door*¹, that is, is near, and ready to attend the offence; or *sin* couches as a lion, and is in a readiness to enslave and captivate thee. *And to (or with) thee shall be the desire of it, and (or however)*

¹ Tho it is extremely difficult to settle the meaning of this passage, it may not however be improper to represent the various interpretations, which have been given of them, and leave the reader to choose that, which he shall think fit to give the preference to.

If thou doest (or shalt) do well, shall there not be a lifting up (of thy face, as there is now a casting of it down) or acceptance (Gen. xix. 21. See, *I have lifted up thy face*, which our translators render, *I have accepted thee*) or a carrying away a blessing and reward (Psal. xxiv. 5. *He shall receive the blessing from the Lord*. To this sense the *Vulgate* inclines: *Nonne, si bene egeris, recipies?* or as *Theodotion* sais, *acceptabile erit munus? munus tuum suscipiam, ut suscepi fratris tui*) or forgiveness (so *Onk. Jon. Jer. I.* explain it) or excellency; in which sense it is used, Gen. xlix. 3. of Reuben Jacob's first born.

² *If thou doest not well, sin* (punishment, Lev. xx. 20.) *lieth at the door*, is near and ready at hand. In diem judicii peccatum servatum est, in qua futurum est, ut ulciscatur de te, si non convertêris; et si convertêris, dimittetur tibi. *Onk. Jon. Jer.* Or *sin lieth at the door* ready to seize and captivate thee. Statim in foribus peccatum aderit. *Vulg.* Peccatum cubat. *Syr.* Quumque non bene egeris, quocumque porrexeris, peccatum tuum cubans est. *Arab.* Et ad fores cordis tui peccatum jacebit. *Jon. Jer.*

thou

thou shalt rule over it', if thou exertest thy powers, and improvest thy advantages.

D 3

Here

' Our version reads these words: *And his desire shall be to thee, and thou shalt rule over him*; which some refer to Abel, and explain as an assurance, that Cain should however have his right of primogeniture, and be superior to his brother.

But against this interpretation it is objected, that in the preceding words there is no mention made of Abel, and that the most antient interpreters and versions give a different sense, and refer the words to *sin*, which is mentioned immediately before. *To thee* (or *in* and *with* thee. Vid. *Ar. Mont. and Ainsworth*) shall be the desire of it (*sin*) and (or *however*) thou shalt rule over it. To this purpose is the note in the margin of *ABp. Cranmer's Bible*: Sin doth provoke and stir thee to kill thy brother, take heed and give no place to it, but resist it and be lord over it. See *Dr. Jeffery's Vol. of Sermons*. Sed sub te erit appetitus ejus, et tu dominaberis illius. *Vulg.* The Syriac version refers it to *sin*, tho the sense of the *Hebrew* is quite mistaken by the translator: Peccatum cubat, tu converteris ad illud, et ipsum dominabitur tibi. Quumque non bene egeris, quocumque porrexeris, peccatum tuum cubans est, et ad te spectat moderatio ejus, et tu es qui dominaris illius per electionem. *Arab.* Et ad fores cordis tui peccatum jacebit, verum in manu tua tradidi potestatem ipsius concupiscentiae malae, et ad te appetitus ejus, et tu dominaris illi, sive ad justitiam, sive ad peccatum. *Jon. Jer. T.*

Tho against this interpretation it may be objected, that *chataab* is of the feminine gender, and the desire of *it*, and thou shalt rule over *it*, is of the masculine; yet the best critics agree, that the *Hebrew* writers do not always observe the gender: an undoubted instance of which we have in this very text, the word *lieth*, when it is said, *sin lieth at the door*, being masculine.

The learned *Lightfoot* gives a sense of the term *sin* different from all other interpreters, and explains it of a sin offering, and tells us that the sacrifices were brought to the door of the tabernacle. But, besides that the word *lieth* (which signifies to couch as a lion) is never used in that

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Here we have early discoveries of such religious principles, as are of the greatest importance: That God makes a difference between those who do well, and such as act the contrary: that sacrifices and the appearance of devotion will not be accepted, if they proceed not from such, who are in their disposition and behaviour sincerely pious and good: that no external advantages will avail, if real integrity be wanting: that punishment is certainly near to sin, and will undoubtedly follow it, unless prevented by real and sincere repentance: and as an encouragement to this, that tho sin is ready to

that issue, which the learned author would insinuate to his reader; the meaning that arises from his exposition: *viz.* If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin offering lieth at the door to purge off all guilt, and set every thing right: seems to carry in it such a contradiction to the design of the place, as makes it no way proper to entertain it.

The LXX render the words: 'Οὐκ ἐὰν, ὁρῶς προσενέγκης, ὁρῶς δὲ μὴ διέλῃς, ἡμεῖς; ἡσυχάσῃς, πρὸς σὲ ἡ ἀναστροφή αὐτοῦ, καὶ σὺ ἀρξῇς αὐτόν. If thou offerest well, but dividest not well, reading probably for *clapethath lapbatthoth*, which is derived from a word that rather signifies to break and divide. See *Sim. Crit. Hist. B. i. ch. 5.* Hast thou not sined? Be calm; his desire shall be to thee, and thou shalt rule over him. I shall not offer every thing that might justly be said against this interpretation, only remark that *nascha*, from whence *sest* comes, never in the Old Testament signifies to offer; and yet upon this the rendering intirely depends: and indeed the whole version is contrary to, and inconsistent with the Hebrew text.

These are all the senses which have occur'd to me of this difficult place. I have taken that which seems to me the best, but leave every reader to his own choice.

inflave

inflave him, who does not well, and the desire of it is in or with him, yet that desire may be subdued.

One would imagine that such admonitions should have taken effect ; but jealousy and resentment, attended with vicious habits, prompted Cain, when he had taken his brother ' abroad, apart from all company and assistance, to assault him at an advantage, and murder him. A voice then from the presence demanded of him, where Abel his brother was. To which he had the hardiness to reply, *I know not : am I my brother's keeper ?* Then said God to him, *what hast thou done ? The voice of thy brother's blood cryeth to me from the ground, and now art thou cursed from the earth, banished from thy father, and from that country, which thou hast stained with thy brother's blood. When thou tillest the ground, it shall not henceforth yield unto thee her strength : a fugitive and vagabond shalt thou be in the earth.*

Upon this sentence, which probably was denounced in a manner attended

* In the Hebrew the words run, *And Cain said to Abel his brother, without acquainting us with what he spoke to him.* This deficiency is remarked by the *Masoretbae* in their note on the place, and is supplied by the *Samaritan copy*, the *LXX.* and the *Vulg.* *let us go into the field ;* and in a larger manner by the *Jerus. Targ.*

with terror, Cain, who was a little before indecent, fell into despair. *My sin, says he, is greater than may be forgiven, or my punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of this earth, where my parents reside; and from thy face shall I be hid, banished and deprived of all divine manifestations made to them; and it shall come to pass, that every one that findeth me shall slay me*¹, since on the account of this murder I shall be look'd upon as a common enemy. God, intending to prolong the life of Cain in a miserable estate, as an example of his vengeance, gave an express charge to Adam and all his posterity not to offer violence to the person of Cain, under a severe penalty. Thus the Lord set a mark upon Cain, secured him from being kill'd, as much as if he had set a mark upon his face², that every body might know him. Or, God gave Cain a sign³, that is, some extraordinary evidence, to satisfy his guilty and timorous mind of the truth of what he had promis'd him.

¹ Τὸ δὲ μὴ θηρίοις ἀλώμενον περιπέση δεδιόσης, καὶ τῶν ἀπολήσει τὸν τρόπον, ἐκέλευσε μηδὲν ὑφορᾶσθαι σκυθρωπὸν ἀπὸ τοῦ αὐτοῦ αἵματος, ἀλλ' ἐνεκα οὗ μὴδὲν αὐτοῦ ἐκ θηρίων γενέσθαι θνητὸν, διὰ πάσης αἰδέως χαρεῖν γῆς. *Jos. Jud. Ant. L. i. c. ii. § 1.*

² See Pyle.

³ Oth.

Cain then went out with his wife', to whom he was married before the murder of Abel, from the presence of the Lord, and dwelt farther eastward of Eden, in the land which was called from him the land of Nod'.

The historian proceeds to give a short history of his descendants, and especially of those, who were remarkable for any new invention; and then returns to relate, that Adam had another son, to whom Eve gave the name of *Seth*: for God, said she, hath appointed me another seed, instead of Abel, whom Cain slew.

To Seth was born Enos, which denotes sorrowful, as some think, or rather the weak and miserable condition of mankind. In his family began the great distinction between the posterity of Cain, who were loose and irreligious, and all the rest of Adam's seed; insomuch as for a considerable time intermarriages were not allow'd. The pious then began to call upon the name of the Lord, or to be called by the name of the Lord, his

¹ Καὶ τῆς γῆς ἐκείνης αὐτὸν ἐκάλει σὺν τῇ γυναίκί. *Jos. Ant. Jud. L. i. c. ii. § 1.*

² Terra vagationis et exilii. *Buxt.*

³ Vid. *Lightfoot.*

⁴ Τότῃ ἡσχῆθη τὸ καλεῖσθαι ἐν ὀνόματι κυρίου. *Aq.* The Jews explain it differently. Illa erat actas, in cujus diebus inceperunt errare, et fecerunt sibi idola, et cognominabant idola sua nomine sermonis Dei. *Jon. Vid. Maim. in Misp. Tom. i. Tract. Idol.*

servants and worshipers, and the sons or children of God.

Having thus represented the situation of affairs in regard to religion, he goes on to give a genealogy of the pious patriarchs down to Noah in a right line. Chap. 5. As for the collateral lines, which undoubtedly were numerous, they are omitted, because not necessary to Moses's purpose.

Having just before given an account of Abel's death, he begins the genealogy from Seth, and to keep alive a sense of the difference between Adam in his innocent state, and his descendants after he had transgressed, he tells us, that God created man in *his* likeness, and that he [Adam] lived an hundred and thirty years, and begat a son in *his own* likeness. It is farther to be observed, that he sets down how long they lived, and when they died, that we might see thro how few hands traditionary knowledge was derived; and that the names, which were given, were expressive of the present or future circumstances of things. Thus Enoch, in the character of a prophet, called his son *Methuselah*, signifying that when he was dead, an inundation of waters should ensue. In like manner Lamech call'd his son Noah, saying, *This same shall*

*shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed*¹. But what is more especially to be remark'd, is the character and reward of Enoch. *Enoch walked with God*: constantly convers'd with him, and worshiped before him, in his whole course of life was directed by him, and expressed a steady regard to his orders; he was eminently pious, notwithstanding the wickedness of the age wherein he lived: *and he was not, for God took him*².

This remarkable event happened, when Enoch, the seventh from Adam, was but three hundred and sixty five years old; and when all the patriarchs before the flood, except two, might be, and probably were, witnesses of it. Adam, the father of all mankind, died but about fifty seven years before. Enoch, the second patriarch, was not found among the living, *for God took him*. As the death of the first parent must occasion melancholy thoughts in his surviving children; the translation

¹ Hic consolabitur nobis ab opere nostro non prospero, et a laboribus manuum nostrarum ex terra, cui maledixit Deus propter peccata filiorum hominis. *Jonathan. T.* Ille requiem dabit nobis ab operibus nostris, et ab aerumna manuum nostrarum de terra, cui maledixit Dominus. *Perf. V.*

² *Lakach, Gen. ii. 15.*

of Enoch was proper to support them, since thereby assurance was given to the pious of a future happy life : *He walked with God, and was not, for God took him.* And since God's taking him to himself is represented as a reward of his sincere and constant obedience to him in a degenerate age, it cannot but be looked upon as designed for an incouragement and motive to piety and virtue.

Chap. 6. After the historian has carried the genealogy down to Noah and his three sons, he returns to give an account of the rise of that general degeneracy, which drew after it the deluge. He had before represented the distinction there was between the pious race of Seth in the time of Enos, and the irreligious descendants of Cain : and now he proceeds to acquaint us, that the world growing more populous, and the Cainites increasing in daughters who were fair, the sons ¹ of God

¹ This is the first time the historian uses the expressions, *sons of God*, and *daughters of men*. From the time of Enos the pious calling themselves by the name of the Lord, such as worshiped, imitated, and obeyed God in hope of the removal of the evils that sin introduced, and particularly of death, were called the sons of God ; and to the descendants of Cain, who were of the contrary character, the title of sons and daughters of men was given. The story appears extremely natural. God gave a promise of a *seed*, that should break the serpent's head. After Cain had

God married with them ; and as there were men of violence and oppression before, so by these intermarriages there sprung up men of power and rage¹ ; and as infection spreads, so sensuality and oppression fill'd the earth ; and God in consequence determined to destroy the world by an inundation, and act as men do when they repent. God however would allow them an hundred and twenty years space to reform and grow better ; after the expiring of which, if his patience had not its designed effect, he would bring upon them the threatned punishment.

The sequel of the story tells us, that *God looked upon the earth, and, behold, it was corrupt : for all flesh had corrupted his way.* And accordingly orders were given to Noah, who was a just man, and perfect in his generation, and walked with God, to make an ark, wherein he and his family, and pairs of the beasts of the field, and of the clean (which were pro-

had slain Abel, and another son was born to Eve, she called him Seth ; for, said she, God hath appointed me another seed. When the descendants of Seth and Cain increased, and the former were distinguished from the latter, by being called by the name of the Lord, the stile is varied, and the first are called the *sons of God*, and the others *sons and daughters of men*.

¹ Nephiliea Heb. *וְהַנְּפִלִים* Lxx. *οἱ ἐντονωσες*, *οἱ βίαιοι*. Ag. *οἱ ἀνδραγατοὶ, βίαιοι*. Sym.

per

per for food or sacrifice) seven pairs, were to be preserved to replenish the earth. Their entrance into the ark, in compliance with the command of the
 Chap. 7. Lord, *saying, Come thou and all thy house into the ark, &c.* the descent of the rains, with the breaking up of all the fountains of the great deep, are particularly described.

When the waters asswaged, Noah is represented to have sent forth a *raven*, and afterwards a *dove* which return'd to
 Chap. 8. him. Then *staying other seven days, he again sent forth the dove*; which returning, brought in her mouth an olive leaf pluck'd off. And he staid yet other seven days, and sent forth the dove, which return'd not to him any more. The dove probably was sent forth, when Noah's family ingag'd in the worship of the great governour of the world on the seventh day, while in the ark: God, at the time which he saw proper, gave orders to Noah, *saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives, &c.* And now the history brings us to a new period.

2. A few remarks will be sufficient to convince unprejudiced persons, that the revelations, which Moses relates in the foregoing period, have attending them all the characters before laid down to distinguish

guish true from false, to evidence that they are genuine, and may reasonably be entertained by us.

If it was agreeable to man in innocence, as a compound being, to have a visible glorious presence of *Jehovah Elohim*; it appears highly fit, that the Lord God should judge him in the same way. If God designed favour to him, no conduct could be more proper, than to begin with the instrument: and in sentencing him to intimate a reprieve. When Eve was seduced by what flattered her senses, and a prospect of being set free from all restraint; and she was sentenced to pain and sorrow, and subjected to the rule of her husband: was there not an apparent agreeableness between her crime and the punishment? What could be more proper, than that the ground should be cursed for Adam's sake? and that he in toil and sorrow should eat of it all the days of his life? This not only shewed, that the Lord God could make what changes he pleased in the earth, to answer his purposes of moral government; but it might also be proper to subdue Adam's heightened appetites and passions.

Certainly it will appear not incongruous, that when Adam had sined, he should lose his *glory*, the mark of his dignity, and be deprived of the privilege of

the *tree of life*, and debar'd a re-entrance into *paradise* after he was banished from it; all which he had forfeited by his offence: that the glorious presence should have (at least at proper times) a more terrible appearance, than in the state of innocence: and that a lively sense should be given Adam of his guilt, and of death the consequence of it, in killing the beasts; and yet that a care should be expressed to him, in furnishing him with clothes suitable to his exiled state. What could be more agreeable, than that thro the whole procedure of *Jehovah Elobim*, as judge, since favour was designed to be expressed, a sense of the offence, and yet a hope to animate repentance, should be excited and kept up? It was highly fit, that when there was *the presence*, and an immediate and sensible government exercised, there should be a visible distinction made between those who were sincerely good, and such as had a contrary disposition and behaviour. Could there be a more suitable discovery, upon Cain's resentment that his brother's offering was accepted, when there was no favourable regard expressed to his, than that he should be told, this distinction was made on the account of their different moral characters? Could any thing be better timed, than before Cain committed murder

der kindly to caution him, and let him know, that his bad inclinations might be mastered? Surely it cannot but appear exceeding proper, that Cain's killing his brother should be severely punished for an example to others. Nothing can be more agreeable to the ideas we form of God, than that religion and virtue should be connected with his favour, and rewards from him. Did not his taking to himself Enoch, who was remarkably good, appear a strong and powerful motive and encouragement to the practice of distinguish'd piety and virtue? In this period there does not appear to be wanting any principle or motive, that was necessary to induce or recover to a good life. And when degeneracy became so universal, that there was but one family, who had preserved themselves unstained, (if all of them did) it was kind to preserve that family to re-people the world, as well as just to punish the rest. How suitable was it to the goodness of God to warn them of this by the heads of their families, and to express patience, when he had determined it, for the space of an hundred and twenty years? Not to mention, that the deluge was brought on by slow degrees, the waters gradually rising till they overtoped the mountains.

Thus I apprehend that the revelations, which Moses gives us a relation of to this time, appear to have an agreeableness to the characters of a true and genuine revelation.

III. The order of the history leads me now to consider the revelations, which Moses represents God to have made to the patriarchs after the flood, and particularly to Abraham.

Chap. 8.

I. When Noah and his wife, his sons and their wives, and all that were with them, by divine order went out of the ark on the twenty seventh day of that month, which answers to part of our October and part of November, in the 1657 year, Noah restored the antient rites of divine service, built an altar to the Lord, and took of every clean beast, and of every clean fowl (such creatures as in all probability God had formerly appointed for sacrifice) and offered burnt-offerings on the altar, with thanksgiving for this their great deliverance. *And the Lord smelled a sweet savour, or a savour of rest, and said to his heart, or resolved in himself, and declared that his resolution to Noah: Never any more will I curse the ground for man's sake, for (or tho) the imagination of man's heart be evil from his youth; neither will I again smite any more every thing living, as I have done.*

done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. This was the covenant which God established with Noah, and his sons, and their seed, and every beast of the earth. And to give them a sign of this his promise, and remind them of it, he set his bow in the cloud.

God ¹ appearing thus to Noah renewed to him and his sons the blessing, which was made to Adam immediately after his creation; *Be fruitful and multiply and replenish the earth*²: and the privilege of dominion over the inferior creatures; *The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth on the earth, and upon all the fishes of the sea; into your hand are they delivered.* And he enlarged the grant of food, allowing Noah and his descendants to live upon the flesh of animals, as well as upon fruits and herbs; but with this limitation, that they should kill them by as quick and easy a death as they could, and not eat the flesh raw in a voracious manner, while the warm

¹ Καὶ ὁ μὲν θεὸς ταύτῃ ἐπαύσας τὴν ὑποχρέωσιν αὐτῶν ἀπὸ ἀλλήλων. *Jos. Ant. Jud. L. i. c. 3. § 8.*

² *Gen. i. 28, 29. and viii. 17.*

blood was springing in it¹. This, as intended to prevent any disposition to cruelty, was a proper method to secure and guard them more effectually from shedding the blood of men. Therefore it immediately follows. *And (or for²) surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, in giving him dominion over the rest of the creation.*

The historian, before he proceeds to give an account of re-peopling the earth by Shem, Cham, and Japheth, the sons of Noah, relates an instance, which discovers the degeneracy of Cham and his son; and represents the sad consequences, which should thence arise to their impious and wicked descendants; and that on the con-

¹ Veram carnem, quae lacerata est ex bestia vivente, quo tempore anima ejus in ipsa est, aut quae lacerata est a bestia dum mactatur, antequam exeat omnis anima ejus, non comedetis. *Targ. Jonat.* Membrum animalis vivi, h. e. ab animali vivo abscissum, prohibitum fuit (*Gen. ix. 4.*) quia id signum est crudelitatis. *Maim. Mor. Nev. P. iii. c. 48.* *Χωρίς ἀνθρώπου, ἐν τῷ ζῷ ἔστιν ἡ ψυχὴ. Jos. ibid.* The Hebrew doctors make this the seventh precept given to the sons of Noah, and explain it to be a prohibition of eating any member, or flesh of a beast, taken from it alive. *Ainsworth.*

² Vid. LXX. *Vulg. Ar. Mont.*

trary the posterity of Shem would be the supporters of the true worship of God, and intirely subdue the irreligious race of this very Canaan.

The story is this: Noah having planted a vineyard, and invented the way of pressing the grape, and making wine, being unacquainted with the strength of the liquor, thro old age was unawares intoxicated with it, and lay uncovered in his tent in an indecent manner. Canaan the son of Cham coming into his grandfather's apartment, saw him in that posture, and called his father. Cham instead of shewing him the respect that was due, left him as he was, and run out to Shem and Japheth, and in an impious and irreligious manner exposed him to them. Shem and Japheth ashamed of such behaviour, went and covered their naked father in a most decent and modest manner. *Noah, when he awoke from his wine, and knew what his younger son had done unto him, and the deportment of his other children, foretold to each of them the condition and success, which in the course of providence would attend their posterity in after-ages: declaring that from Cham, by his son Canaan, would descend a wicked and idolatrous nation, who should be cursed and subjected to their brethren, and particularly to the*

An ESSAY for explaining

descendants of Shem. As to Shem, he said, *Blessed be Jehovah the God of Shem, and Canaan shall be his servant*; and with regard to Japheth, who was the eldest, *God shall enlarge Japheth*; and he shall dwell in the tents of Shem, and Canaan shall be his servant: that is, the posterity of Japheth shall be remarkably numerous and powerful, and extend their dominions so far, as to possess some countries belonging to the families of Shem, and cut off all the considerable remains of Cham's line by Canaan.

The time when this event happened is uncertain. It appears however to have been a considerable time after Noah's coming out of the ark, for the birth of Canaan was after that; and when the sons of Cham are enumerated in the tenth chapter, Cush and Mizraim and Phut are mentioned before him. When he behaved in such an indecent manner to his grandfather, whose character he could not be unapprised of, as head and governor of his family, to whom *Jehovah*

¹ Alliciat Deus Japhethum: ita nonnulli. Dilatet Deus Japheth, ut alii. Hoc sequuti *Caldaeus, Onkelos, Graeci, Arabes, cum Hieronymo*, sic reddunt; et haec interpretatio priori multis de causis videtur praefenda. Vid. *Bochart, Vol. i. L. iii. c. 1. Edit. Leusd.*

² How this was verified, see *Bochart* in the same place.

appeared,

appeared, and by whom his orders and instructions were communicated, he must have been past a youth. The sentence denounced against him shews the greatness of his guilt, and renders this still more probable. The effect it had upon himself, Cham, and the rest of that family, appears to be contrary to what might reasonably be expected. Corruption and degeneracy increase, and rage, kindled by pride, and attended with the lust of power, pushes them upon criminal designs. This the sequel of the story will clearly and fully evince.

The historian having related the number of years, which Noah lived after the flood, and represented his intire age to be nine hundred and fifty, when he died, proceeds to give us the generations of his sons, which according to the *Hebrew* code amount to seventy *, and according to the *Greek* seventy two. And as he tells us that
by

* From hence it is, that the Jewish writers make the number of languages, which arose from the confusion, to be seventy; and confirm (as they imagine) their opinion by *Deut. xxxii. 8.* *When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.* Numerus autem linguarum fuit secundum verba Rabbiorum nostrorum septuaginta, secundum

Chap. 11.

by these the nations were divided, every one after his *tongue*, he was naturally led to relate the occasion and rise of the diversity of languages. When the inhabitants of the whole earth took their origin from one head, it is no wonder that they should be of one language, and of one speech; but how different languages at once should spring up, is not in that circumstance so easy to apprehend. The account which Moses gives is this: When *the whole earth was of one language, and of one speech*, it came to pass that *they*

numerum sc. populorum, qui inveniuntur in sectione Noach, *Gen. cap. x.* nempe de Japheto 14, de Cham 30, de Schemo 26, qui summam faciunt 70. In *chronico Tsemach David, par. ii.* sub anno 996 sic scribit R. Bechai in sectione Noach, *Fol. 20. colum. 2.* Vid. *Targ. Cant. Cantic. Cap. i. v. 2.* Benedictum esto nomen Domini, qui dilexit nos magis quam 70 populos: sic *Abarbinal*. See this opinion solidly and fully refuted by the learned Bochart. *L. i. c. 15. Phaleg.*

¹ Of one lip, which is rendered *language*. *Isa. xix. 18.* *In that day shall five cities in the land of Egypt speak the language (or lip) of Canaan.* Le Clerc is of the opinion, that by the phrases of *one language, and of one speech*, are meant unanimity and concord; in which he says he has the concurrence of *Jarchi*, and produces several places to confirm the sense; and then adds, that God by his angels sent discord, the consequence of which was a division, and so by degrees different languages arose. Not to mention that in the passages which he cites, to prove that *one speech and one language* stands to signify agreement and concord, words different, from what are used here, are found, as *pe ebad, kol ebad*; this account of the matter appears disagreeable to the history, which introduces *Jehovah* saying, *Let us go down*

they journied from the east. He doth not speak of all the posterity of Noah, who after the flood settled in the east, of Shem and his descendants, much less of Noah himself; but of a great colony of them, who, when the east, which was the name that was given to that part of Assyria, which lay on the further side of the Tigris; was much peopled, journied westward, and finding a pleasant plain in the land of Shinar dwelt there. Their character the historian gives afterwards, when he represents them as *children of men*; an expression, which he had before used to describe the degenerate race of Cain, in contradistinction to the *sons of God*, or the pious descendants of

down and confound their language, that they may not understand one another's speech. And so *Jehovah* scattered them abroad, making their dispersion the effect of the confusion of their language. And the historian seems to mention their immediate separation to be after their families, and after their *tongues*. It is however not improbable, that great discord might ensue their not understanding one another. So the *Jer. Targ.* Neque sciebat unus quid diceret socius ejus, sed interficiebant hic alterum, &c.

* When Armenia, where the ark is supposed to rest, and from whence Noah's sons spread themselves, lay north of Shinar, there is a difficulty to account for the expression, which the historian makes use of, that *they journied from the east*. I have given the solution of *Bochart*, that Assyria on the further side of the Tigris they called the *east*, and on this the *west*. But others apprehend, that the mountains of Ararat runing a great way eastward, Noah and his sons might settle in countries, which were very much eastward of Assyria.

Seth.

Seth'. It is very probable therefore, that the greater number of them were descended from the corrupt race of Cham, tho some of the other families thro degeneracy might be joined with them. Which may be the reason, why this writer uses expressions which are very general, apprehending that no attentive reader would misunderstand him, when he stil'd them *children of men*; and when immediately after that relation he returned to give us a second account of the generations of Shem, partly to show that they, among whom true religion was supported, were not in any considerable number ingaged in the attempt, and partly to carry down from Shem in a direct line the descent of Abraham, whose history will follow.

And they said one to another, *Go to, let us make brick, and burn them throughly: and they had brick for stone, and slime they had for mortar. And they said, Go to, let us build us a city, and a tower of a great heighth, whose top may reach to heaven**,

* Gen. vi. 1, 2.

* Usitata haec fuit linguis orientalibus hyperbole ad altam structuram signandam. Exploratores a Mose in Chanaanitidem missi se vidisse urbes magnas et munitas ad coelum narrabant, Deut. i. 18. ix. 1. Sic et Dan. iv. 11. Proceritas eximia arboris contingit coelum. Apud Homerum similiter, Odyss. E. v. 238.

* Ὅτι διδραμα μακρὸν πρὸς τὸν οὐρανόν τ', ἀργεῖός τ', ἐλάττω τ' ἢν ὑπερβαίνειν.
Vid. Boeb. L. i. Phal. Cap. 12.

and

and let us make us a name. This expression was used before ' of the children which were born to the sons of God, after they had married the daughters of men, who are called men of *name*, when universal degeneracy and violence insued, which drew on a general inundation. The historian proceeds to acquaint us with the reason they assigned for this vain and criminal project: *Left we be scattered abroad upon the face of the whole earth.* God having promised never more to destroy the earth by a deluge, and yet seeing that there was danger of a general corruption, commanded : Noah to order his descendants to separate according to their families, to prevent the contagion from spreading. But these orders were so far from being complied with, that they were opposed. The descendants of Canaan might probably call to their remembrance the prediction of Noah, that they should be subject to the posterity of Shem, and in consequence might push with their utmost force the building a city and for-

² Gen. vi. 4, 5.

Τὴ δὲ θεὸς καλέσας αὐτοὺς εἰς πολυανδρωπικήν
τέλειαν ἀποιμίαν, ἵνα μὴ γαστρίζουσιν πρὸς ἀλλήλους,
ὅτι ἀμαθίας παρήκουσαν τῷ θεῷ. Πάλιν ὁ θεὸς αὐτοὺς
ἐνεβύλευσε ποιῆσαι τινὴ ἀποιμίαν, οἱ δὲ ἐκ ἐπαίδευστο.
Jof. Ant. Jud. Lib. i. c. 4. § 1.

trials, as the likeliest and most proper method to prevent it¹.

While they were engaged in this attempt, *Jehovah* said, Behold, the people is one, and they have all one language, and this they begin to do, and now nothing will be restrained from them, which they have imagined to do, how unjust and outrageous soever. Go to, let us go down, and confound their language. And now *Jehovah* appeared in visible glory, attended with angels², and marks of great and terrible majesty,

¹ Et dixerunt, venite nunc, et aedificemus nobis civitatem et turrim, et faciamus nobis in medio ejus templum cultus [*vel* imaginem adorationis, sic *Jon.*] in cacumine ejus, et ponamus gladium in medio manus ejus, ne forte contra eum ordinetur acies praelii, priusquam dispergamur super facies totius terrae. *Jer. T.* Et faciamus nobis imaginem adorationis in ejus fastigio, et ponamus gladium in manu ejus, ut conserat contra acies praelium, priusquam dispergamur. *Jon. T.*

² That the angels attended *Jehovah* is clear from the Lord God's placing at the east of the garden, upon the expulsion of the first pair, *cherubims*, and a flaming sword, which is afterwards called the presence of *Jehovah*. This is the general opinion of the Jews, but *Jonathan* tells us the number of the angels, which were employed in this affair. Dixit Dominus septuaginta angelis, qui stabant coram eo, venite nunc, et descendamus. Et manifestatus est sermo Domini contra illam civitatem, et cum eo septuaginta angeli ex adverbo septuaginta populorum, et uniuscujusque linguae populi sui. To this the translation of the LXX. *Deut. xxxii. 8.* refers: "Ὅτε διεμέριζεν ὁ ὕψιστος ἰσθμὸν διὰ ποταμῶν ὁ ὕψιστος, ἵστανεν ὅρια ἰσθμῶν καὶ ἀπὸ θυμῶν ἀγγέλων θεῶν. The Hebrew runs thus: When he separated the sons of men, he set the bounds of the people, according to the number of the children of Israel. The plain meaning

majesty (a manner proper and becoming, since they had despised the instructions which Noah receiving from him had imparted to them) and confounded their language, by occasioning such variations in the original tongue, which they then spoke, as would make them not understand one another's speech. Not that there were as many several dialects, as there were men; but as many probably, as the distinct colonies were, which God designed to form in the following dispersion. At the conclusion of the several accounts, which Moses had before given of the generations of Japheth, Cham, and Shem', it is added: By these were the isles of the gentiles divided in their lands, every one *after his tongue*, after their families, in their nations: These are the sons of Cham, after their families, *after their tongues*, in their countries, and in their nations: These are the sons of Shem, after their families,

meaning of which words *Bochart* gives in this manner: God so distributed the earth among the several people that were therein, that in his counsel he determined such a part for the Israelites, as he knew would afford a commodious habitation to a most numerous people. How the seventy came to translate the words as they did, *Bochart* gives an ingenious conjecture, that they had a copy, which left out the three first letters of *Israel*, and so they read *the children of God*, instead of which some transcribers put *the angels of God*, since they are called *sons of God*. L. i. *Phaleg*. c. 15.

Gen. Chap. x. 5, 20, 31.

after

after their tongues, in their lands, after their nations. This makes it unquestionably clear, that the confusion of languages was brought about by a miraculous interposure of God, and was under his peculiar direction. God gave at first language to Adam and Eve with a kind design, that they might immediately converse and enjoy the pleasures of society. From the same goodness he now confounds the common language, to prevent the sad and mischievous consequences, that would arise from success in an ambitious attempt of a combination of degenerate and wicked men. It follows therefore : So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city, and the name of it was call'd Babel, because Jehovah did there confound the language of all the earth.

This event happened in the days of Peleg; who was born to Heber, the father of the Hebrews, in the hundred and first year after the flood. The name *Peleg* was given him on the account of this *division* by Heber, who was one of the pious race of Shem, in the character of a prophet. In like manner before the *deluge* Enoch call'd his son *Methuselah*; and Lamech his, *Noah*. The *cessation* of the flood, which was predicted in the

name

name *Noah*, was not accomplished, till he was six hundred years old. But some think that this division was made at Peleg's birth, tho the text only says, *in his days the earth was divided*¹. And therefore others are of the opinion, that it happened about the middle of Peleg's life; which is more probable, than that it happened at his birth²: since Jocktan his younger brother, and his sons, made a considerable colony in the distribution of the world at this time of the division, and the Jews generally place it in the year three hundred and forty after the flood, the last year of Peleg.

The empire of Nimrod, the son of Cush, erected at Babel, was probably af-

¹ Gen. x. 25.

² I would recommend to the curious the dissertation of J. Buxtorf, upon this subject.

³ Nimrod enim non videtur ex illorum fuisse numero, qui turrim extruxerunt, five tum puer fuit, aut nondum natus: alioqui cladem communem non evasisset, atque illi cum caeteris fuisset alio migrandum; nec diceretur, Gen. x. 10. principium regni ejus fuisse Babylon, qua nondum extructa, conditores vi *Gen. x. 10* dissipati sunt. Puto igitur post illam cladem terram Sinhar aliquot annis jacuisse desolatam, recenti memoria tantae dispersionis omnes homines absterrente ab illa invadenda; donec Nimrod, homo pervicax, eo se conferre ausus est, cum Chusaeorum magna manu, ut opus dudum interruptum continuaret et perduceret ad umbilicum. Vid. Bochart. L. i. c. 10. *Phaleg*. The reason why Moses gives us the history of Nimrod, before he relates the dispersion, tho probably it happened after that in order of time, is, that when he had mentioned the death of Noah, he thought proper to subjoin an account of his descendants, and their division, according to their several families and tongues, and then proceed to give the rise of the diversity of languages.

ter this disperſion. For not only Seba, and Havilah, and Sabtah, and Sabtecha, and Raamah; but the ſons of Raamah, Sheba and Dedan, are mentioned before Cuſh is ſaid to beget him. He [Nimrod] hearing what had befallen ſome of the deſcendants of his grandfather Cham in the land of Shinar, and growing martial and powerful by ſubduing wild beaſts, carried thither his attempt of conqueſt over men, and greatly ſucceeded. Hereby corruption and idolatry ſpread, and the infection ſeiſed the deſcendants of Shem. Terah, the father of Abram, we find charged with it¹. Whether he run into it before Noah died, or not, is uncertain; tho the latter is more likely. God was pleaſed to continue the life of Noah three hundred and fifty years after the flood, that the religious and civil affairs of his greatly increaſed poſterity might be better ſettled. He died two years before the birth of Abram, a deſcendant of Shem, who was now living.

Corruption and idolatry become now very general, and having infected the pious race, God in infinite wiſdom intends to ſeparate and diſtinguiſh a family, in which his true worſhip ſhould be preſerved, and by which others if they would

¹ *Joſ. xxiv. 2.*

attend might be instructed; having expressly promised never more to destroy mankind by an universal deluge.

In order to this Terah with his family removed from Ur of the Chaldees into Canaan (Haran his eldest son, and father of Lot, Milcah, and Sarai, being dead) and in their way to it came to Charran. There Terah died. At which time Abram, who was then seventy five years old, took Sarai his wife, and Lot his brother's son, and all their substance, and left Charran to go into the land of Canaan, in compliance with a command he had received from God in Ur, namely: *Get thee out of thy country, and from thy kindred, and from thy father's house, into a land which I shall shew thee.* And here begins a new remarkable period of the history, which Moses gives us of revelations from God. But before we enter upon this, it will be proper, according to the method I proposed, to make some remarks on the former.

2. Nothing can be more worthy of God, or suitable to his character as governour of the world, than to settle in men's minds a firm belief, that he will make a difference between the righteous and the wicked; without which there would be wanting a sufficient motive to prevail upon us to be extensively and constantly

F

good.

good. And is not this strongly and clearly evinced, when the reason of destroying mankind by the deluge is represented to be the general inundation of vice, whereby all flesh had corrupted his way; and the inducement of saving Noah with his family is his character, as a just man, and perfect in his generation, walking with God? *And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation.* When by divine orders, which it was proper he should wait for, since every circumstance of this great event was under the immediate direction of God, Noah and his family went out of the ark, and Noah offered burnt offerings to the Lord, which were acceptable to him; what could give greater encouragement to such religious practice, or be more suitable to the sentiments we have of the divine goodness, than that in consequence God should bless him and his sons, and renew the grant of dominion over the inferior creatures, which was given to Adam, and open to him his kind intention, never more by a general deluge to destroy mankind? To considerate persons it cannot but appear agreeable to divine wisdom to take off the dread of another flood, when dark and thick clouds should gather, as they often and probably

soon would, since they came out of the ark in October or November; and by such an instance of goodness to ingage the sincerely pious, and remove the restraint, which might be improper to the probationary state of all.

When Noah and his family, in all probability, chose rather to live in the comparatively barren and mountainous parts of the eastern ridge of hills called *Ararat*, than venture soon into the richer plains; and the fruits of the earth were then scarce, and less pleasant and nutritive: was it not highly congruous to the wisdom and goodness of God to enlarge the grant of food, and give liberty to eat flesh; and at the same time by prohibiting a cruel manner of doing it, to prevent any disposition, which might arise from thence, to attempt one another's lives? Surely it will be readily granted to be right and fit, that if any should take away unjustly the life of another, his life should be forfeited. And is not the reason which is assigned apparently strong: *That every man is made in the image of God*, and has consequently dominion over the inferior creatures, of which dominion he is wrongfully deprived by being killed? Nothing could more properly follow this law, *Whoso shedeth man's blood, by man shall his blood be shed*; than

the repetition of God's blessing to them, *Be you fruitful, and multiply*; and his promise, *never more by a flood to destroy mankind*: since the care that God hereby expresses of the increase and preservation of men, is a strong and powerful motive to enforce a constant regard to it. Was it not highly proper, that God should declare by Noah, the father and governour of men, and who was righteous before him, the different conditions of his descendants, in consequence of their different disposition and behaviour, to lead them to see, that agreeably to his conduct hitherto prosperity, and the reverse of it, depended on their religious and moral conduct? The account the historian gives of the increasing degeneracy of Canaan and his race, notwithstanding that declaration, is highly probable. Since it is not likely, that such a declaration should greatly influence one, who could commit so impious an act to his grandfather, in whom the highest power was placed, and to whom the greatest deference was due; especially when he could not but be acquainted with his character, and the marks of favour he had received from God, who had appeared to him in visible glory, and revealed his will to him. When corruption began to spread, and there was danger of having it become general,

neral, it will certainly be allowed congruous to the character of God, as a wise and kind governour, to take some method, suited to the circumstances of that time, to prevent its spreading. And what could be more proper, than by Noah, their aged father, to order a separation according to their families; whereby they would be kept distinct from each other? When, in opposition to this wise order, they attempted to raise themselves a name, by building a city and fortress, it was highly becoming God to defeat their design, and in such a manner as might leave a deep impression on their minds. When notwithstanding these wise methods to prevent it, degeneracy became so universal, as to infect the race of Shem: was it not wise and good to separate Abram and his family, to keep up the worship of the true God; and by remarkable occurrences of divine providence to them to awaken attention in those, among whom they should sojourn; and to make them the depositories of the promise, which infinite wisdom would open in such various proportions, as were suitable and proper.

IV. I proceed now to represent the history, that Moses gives from Abram's leaving Charran to the giving of the law, which I shall divide into two periods: From

Abram's removing from Charran to the death of Joseph in Egypt: And from thence to the Mosaic constitution.

1. Abram, when he was in Ur, received orders from *Jehovah* to leave his country, and his relations, and go into a land, which he would shew him. Upon the death of Terah his father in Charran, in compliance with the divine command he left Charran, at the age of seventy five, to go into Canaan, taking with him *Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Charran* ¹.

To this long journey of three hundred miles, into a country of which he had no knowledge, thro the dangerous and barren desarts of Palmyrena, and over the high mountain Libanus, or Hermon, or Gilead (for in that part of the country he entered) at a great remove from his kindred, he was encouraged by the promise, which God made to him of a numerous posterity, tho Sarai is represented as barren: *And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them who bless thee, and curse him who curseth thee: and in thee shall all families of the earth be blessed.*

¹ Et animas, quas subjecerant legi in Haran. Onk. Et animas, quae profelytae factae sunt. Jon. Jer.

Entering the country on the north, Abram went down to Sichem, and so to the plain or grove of Moreh; where a rough and fierce people liv'd, who descended from Canaan, and had no kindness for the posterity of Shem. To support Abram in this circumstance of distress, *Jehovah* appeared to him, and said, *To thy seed will I give this land.* Upon this Abram built there an altar ¹ unto the lord. But tho the lord appeared here to him, yet either thinking it not proper to trust himself among the Canaanites, since *Jehovah* had not given him such direction, or (which I rather apprehend) being desirous of seeing the rest of the country, which he had promised *to give to his seed*; he travelled about twenty miles further south, and settled upon a mountain between Hai and Bethel. Here he built an altar ² unto *Jehovah*, and called ³ upon his name. But not thinking it proper to fix long in this place, he went further into the southern parts.

A famine arising about this time in the land, occasioned Abram to go down to

¹ *Mizbeach.* Θυσιαστήριον. LXX. Βωμὸν ἑκαδόμενον, καὶ θυσιῶν ἐτίλειτο τῷ θεῷ. *Jos. Ant.* L. i. c. 7. § 1.

² Tho this is the first time that he came here, and God is not represented to have appeared to him, he is however said to have built an altar.

³ Et oravit in nomine Domini. *Onk. Jon.*

Egypt and sojourn there. As he was going along, considering the lewd temper of the Egyptian court, and fearing least Sarai should be taken from him, and himself murdered on the account of her beauty; he persuaded her to go under the name of his sister. It fell out partly as Abram had suspected, for the courtiers admiring Sarai's beauty, recommended her to Pharaoh, who took her into his house, and *entreated Abraham well for her sake*: and he had *sheep, and oxen, and be-asses, and men-servants, and maid-servants, and she-asses, and camels.* Jehovah then gave Abram a remarkable instance of his protection, and of the accomplishment of the promise he had made to him, by inflicting a terrible and miraculous distemper upon the king and all his court. The king concluding so particular an affliction to be from a divine hand, upon inquiry^{*} soon found it to be on Abram's account, for whom he ordered a safe conduct, to carry him and all that belonged to him out of his country, without offering him the least injury.

^{*} Διετίθει τὸν αὐτὸν πολλοῖς χεῖμασι. *Jos. Ant. Jud. L. i. c. 8. § 1.*

^{*} Καὶ πυθομένῳ περὶ ἀπαλλαγῆς, κατὰ μῆνιν θεοῦ τὸ θεὸν αὐτῷ παρῆναι ἀπεσήμενον οἱ ἱερεῖς, &c. Ὁ δὲ φοβηθεὶς ἐρώτη τὸν Σάρραν. *Ibid.*

Abram and Lot returning to Bethel, to Chap. 13. the place where Abram had before built an altar, called upon the name of the Lord. They increased so much in cattle, that the land was not able to bear them, and a quarrel arose among their servants about convenience and sufficiency of pasture. Dangerous consequences would insue, if their masters should ingage in it; since they were in a country, which was possessed by the Canaanites and Perizites, a fierce and rugged people. To prevent which Abram acquainted Lot with the circumstances of the case, and in a most friendly manner cautioned him, not to suffer these differences to create any misunderstanding between them. And since it was necessary they should separate, he offered him (tho the younger, and probably inferior in estate) the choice of all the country around: which was a mark of his great humility and condescension, and undoubtedly gave a lustre to his character. Lot kindly accepted the proposal, and chose the fruitful plain, lying by the river Jordan, on account of the richness of the soil; not considering the manners of the people, who were *wicked*, and *siners*

¹ Viri autem Sodomae erant iniqui cum suo mammona, et pessimi in corporibus suis coram Domino. Onk.
Sed

siners before the Lord exceedingly. Jehovah to comfort Abram after this separation, said to him ¹: *Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever: and I will make thy seed as the dust of the earth (tho his wife was still barren) so that if a man can number the dust of the earth, then shall thy seed be numbred. Arise, and walk thro the land, in the length and in the breadth of it; for I will give it unto thee.* Which Abram accordingly did, and upon his return settled in the grove of Mamre, where he erected an altar, and worshiped God with his whole family during his abode there.

Chap. 14. To return to Lot: Some time after he had settled near Sodom, five kings of the cities, which lay in the vale, entered into a confederacy to oppose Cherdorlaomer king of Elam, and three other associate princes of the east, who were coming against them in an hostile manner.

Sed homines Sodomae mali erant in divitiis suis alter erga alterum, et peccabant corporibus suis, in incesto concubitu, et effusione sanguinis innocentis, et colebant cultum alienum, &c. Gen. Vid. Jos. L. i. c. 11. § 1.

¹ In vision.

² Et fac in eâ possessionem in longitudinem et latitudinem, quoniam tibi dabo eam. *Gen. 15.*

The

The occasion of that war most probably was this. The country, which was called Canaan, being first possessed by some of Shem's family, the descendants of Cham took it from them, and for a considerable time enjoy'd it, till Cherdorlaomer king of Elam¹ (one of the posterity of Shem) recovered it again, and made these Canaanitish princes tributary to him for twelve years. In the thirteenth year they rebelled, and in the fourteenth Cherdorlaomer, marching with three allies, subdued several people, which he apprehended might hinder his retreat, and made his way directly for the vale, where the five confederate kings of the country had put themselves in a readiness to receive them, but were defeated, and underwent a considerable slaughter. Cherdorlaomer plundered the cities of Sodom and Gomorrah, and so marched away with the booty, and such captives as he thought fit to take; among whom unhappily was Lot (who to escape the war had retired into the city) when he was only a sojourner in the country, and had no concern in the revolt.

The melancholy news reaching Abram, he armed three hundred and eighteen

¹ Gen. x. 22.

trained servants, and joining with the forces of Eshcol and Aner, who, not sinking into idolatry in the same degree with the rest of those countrys, were in league with Abram, pursued and overtook them at one of the spring-heads of Jordan, called *Dan* *. There dividing his forces into two bodies, in the middle of the night he attacked their camp in two different quarters with success, pursued them as far as Hobah in the valley, where Damascus is seated, and retook all the spoil and captives, and particularly his brother Lot with all his effects. When the news of this victory reached the king of Sodom, who had escaped in the late battle, he went to meet Abram, and met him in the vale of Shavey, called *the king's dale*, either as belonging to the king of the place, stiled here *the king*, from his remarkable character and singular piety; or because he [Melchisedek *] frequently

here

Ὁὐτως γὰρ ἡ ἐξέγ. τῷ Ἰορδάνῳ προσαναγορεύσας πηγὴν.
Joseph. Ant. Jud. L. i. c. 10. § 1.

* Ille est Sem filius Noach rex Jerusalem. *Jon. T.* Ille est Sem, qui erat sacerdos magnus excelsi. *Jer. T.* Josephus is of a different opinion: Ὁ δὲ πρῶτος κλεινὸς ἦν Χαναανίων δυνάστης, ὁ τῇ παλαιᾷ γλώσσῃ κλειδαῖς βασιλεὺς Νικασίῃ. *Jos. De bell. Jud. p. 1292. Ed. Huds.* When Josephus and the Paraphrasts make Melchisedek to be king of Jerusalem, it is evidently a mistake; for it is plain that Salem lay in the way, as Abraham came from Damascus to Sodom,

here recreated himself '. At the same time this great man came forth to congratulate Abram, the friend of the one true God, whom he himself worshiped, remaining untainted with the corruption which generally prevailed, and provided a princely entertainment to refresh them after the fight ; and, as a *priest*, he offered to the great creator and governour of the world his hearty prayers, that he would confirm his blessing to Abram. And Abram gave him *tithes* of the spoils *.

The king of Sodom desired that his subjects only might be restored to him, readily consenting that Abram should keep all their goods, as he had a rightful claim to them by the law of arms. But Abram refused the offer, *saying to the king of Sodom*, who was a descendant of Canaan³, *I have lift up my hand (or sworn) unto Jehovah the most high God, the possessor of heaven and earth, that I will not take any thing that is thine ; lest thou*

Sodom, which by no means suits with the situation of Jerusalem. Moreover *Hierom* saies, that he learnt from the Jews in his time, that it was seated on this side of Jordan. And it retained its name in our Saviour's days, as appears by the story of John's baptizing near Salim. *John* iii. 23. Vid. *Bochart. Phaleg*, p. 317.

² In valle plana, quae locus erat refrigerii regis. *Onk.*
Ad pratum planum, quod est locus ludi regis. *Arab. vers.*

³ Ἀβραμὸς δὲ Διδόνιος ἔχων δυνάμειν τῆς λαίας αὐτοῦ.
Joseph. Ant. Jud. L. i. c. 10. § 2.

³ *Gen*, 10. 19.

shouldest

shouldest say, I have made Abram rich: excepting only what has been expended in maintaining the soldiery; what was given in tithes to Melchisedek; and the portion of the men which went with me, Aner, Eshcol, and Mamre, of which I have no right to dispose.

Chap. 15. After this victory, and Abram's generous behaviour, God *revealed* himself to him by vision, and assured him, that he would *be his shield, and exceeding great reward*; since from the confidence he had in his providence, he had refused the offer of the king of Sodom.

Tho Abram received this promise with gratitude, and the firmest faith; yet mindful of another, which had formerly been made to him, that God would make of him a great nation, which seemed to carry in it the promise of an offspring, he humbly expostulates: *Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezar of Damascus? Behold to me thou hast given*

² Cogitavit Abraham in corde suo, vae nunc mihi, forsan recipiam mercedem operum meorum in hoc seculo, et non erit mihi pars in seculo futuro; aut forte ibunt fratres et propinqui interfectorum istorum, et illis conjungentur turmae et venient contra me. Tunc itaque fuit verbum Domini cum Abrahamo in visione, dicendo, ne timeas, nam etsi viris illis associantur turmae multae et veniant contra te, sermo meus tibi scutum erit, &c. *Jon. Jer. T.*

no seed: and lo, one born in my house is mine heir. In answer God assured him, that no servant, but *a son of his own body should be his heir*; and in a vision¹ (for the sun was not yet set) represented to him the stars of heaven, telling him, that his posterity should be so numerous, as to bear a comparison with them.

Abram, from the consideration of the power and faithfulness of God, was fully persuaded of the accomplishment of this promise. This was so pleasing to God, that he thereupon owned him for *a righteous person*, tho he was not free from all sin, or had not compleat and perfect righteousness. And this his faith no doubt was the more remarkable, since a considerable time had passed from the first promise of a posterity, without having as yet any issue, and it grew every day more and more unlikely that he should. From the improbability of his having children by a wife, who still continued barren (tho this consideration was overballanced by the promise of him, whose power was unlimited) he was moved, probably for the greater confirmation of his faith, to request of God some miraculous and sensible sign of so great an

¹ Ver. 12.

event, and particularly to acquaint him with the time ¹. God was pleased to comply with his request, by ordering him to prepare *an heifer* ¹ of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pidgeon. When he had procured these, he divided them in the midst, and laid each piece one against another, excepting the birds, which he divided not, and passed thro them. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram, and lo an horror of great darkness fell upon him. And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land, not theirs, and shall serve them, and they shall afflict them four hundred years, and, reckoning from the birth of Isaac, in the fourth generation they shall return with great substance, after I have judged the nation whom they shall serve. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. The reason of deferring the accomplishment of the promise so long was not only, that the faith of his po-

¹ Ver. 13, 14, 15, 16. Vid. Cleric.

² Καὶ ὁ ἄνθρωπος ταύτης ἀνέσας θυρία προσέειπε τῷ θεῷ, καλενοῦντις ὑπ' αὐτοῦ. ἦν δ' ὁ τέταρτος τῆς θυρίας τοῦτο. &c. ἢ αὖ πρὶν εἶναι τὸν ἑωυτοῦ &c. Jos. Antig. Jud. L. i. c. 10. § 3.

sterity might be tried in the same manner, as his own had been ; but also because the Canaanitish people would not till then be so irreclaimably wicked, as to be ripe for that exemplary destruction, which his posterity should exercise upon them. *And it came to pass, when the sun went down, and it was dark, behold a smoaking furnace, and a lamp of fire passed between those pieces. In that same day Jehovah made a covenant with Abram, saying, Unto thy seed do I give this land, from the river of Egypt to the great river, the river Euphrates:* at the same time recounting the several names of the people then living, whose country his posterity was to enjoy.

Sarai concluding, since ten years had passed from the promise made to Abram of a seed, and that promise remained still unaccomplished, that God did not intend to fulfil it by her, but by some other woman, persuaded Abram to take Hagar her maid. Abram hearkened to her voice, Chap. 16. thinking perhaps that God might accomplish his promise this way ; because he

¹ Jer. xxxiv. 18, 19. *And I will give the men that have transgressed my covenant: when they cut the calf in twain, and passed between the parts of them: into the hands of their enemies.* From this rite the phrase, *Cberoth berith* (*scindere foedus*) has taken its rise. Hence we read in Homer, *Il. ii. v. 124.* Ὀρκία πρὸς ἑταίρους. Vid. Bochart. *Hierozyic.* P. i. l. 2. c. 33. p. 335 &c.

had only told him he should have seed, but had not as yet said by Sarai. As soon as Hagar found herself with child, she was so transported, as to forget her station, and despise Sarai. This usage Sarai resented, and expostulated with Abram: who replied with great tenderness, *Behold thy maid is in thy hand, do to her as it pleaseth thee.* Upon which Sarai treated her with some severity, and Hagar ran away. But God, out of special regard to the child she was big with by Abram, stopt her by an angel, and ordered her to return; and for her encouragement told her, that the son she was now pregnant with by Abram (every branch of whose posterity was to be under the peculiar care of divine providence) should become the ancestor of a great, but wild people, and be called *Ishmael*. *He will be a wild man*, like to a wild ass, which loves to ramble in deserts, and is not easily tamed to live in society. *His hand will be against every man, and every man's hand against him*: That is, he shall be very

¹ Καὶ γενόμεν ἐγκύμων ἡ θεισπαιὶς ἐξελείπον εἰς τὴν Σάρραν ἐτόλμων, βασιλεύσα ὡς τῆς ἡγεμονίας περιισομένης εἰς τὸν ὕπ' αὐτῆς τεχνοῦμενον. *Joseph. Ant. Jud. L. i. c. 10. §. 4.*

² Θεόκλητον αὖ τις εἶπας, ὅτι τὸ εἰσπαιὶς τὸν δαδὸν τῆς ἡγεμονίας. *Ibid.*

warlike,

warlike, and both infest all his neighbours, and be infested by them. *He shall dwell in the presence of his brethren:* be a nation by himself, near to all his brethren, whether descended from Isaac, or from the rest of Abram's sons by Keturah; who, tho annoyed by him, should not be able to dispossess him. This is so exact a description of the posterity of Ishmael¹, that wildness thro all generations seems to be incorporated into their nature, and no change of times hath made them grow tame. Hagar most humbly and thankfully submitted to the angel's direction, and returned to her mistress. When she was delivered of a son, Abram named him

¹ Ἀνδρα καὶ ἄντρα ὅσα ἔχουσιν οἱ Σελωίται Ἀραβες, ἀντρικοὶ τινες καὶ πομπυκοὶ, μεθυσμένοι ῥαδίως εἰς ἄλλους γένεας, ὅταν ἐπιλείπουσιν ἀνομαί, καὶ αἱ λεηλασίαι. Strab. L. xvi. p. 747. Ed. Cas.

Saraceni tamen nec amici nobis umquam, nec hostes optandi, ultro citroque discursitantes, quicquid inveniri poterat, momento temporis vastabant; milvorum rapacium similes, qui, si praedam dispexerint celsius, volatu rapiunt celeri; aut, nisi impetraverint, non immorantur. Omnes pari sorte sunt bellatores. Nec horum quisquam aliquando stivam apprehendit, vel arborem colit, aut arva subigendo quaeritat victum: sed errant semper per spatia longe lateque distenta, sine lare, sine sedibus fixis, aut legibus; nec idem perferunt diutius coelum, aut tractus unius soli illis umquam placet. Vita est illis semper in fuga. Ammian. Marcell. L. xiv. c. 4. Ed. Par. Esse sc. e. proprietatibus eorum bellum, et effusionem sanguinis, et amorem caedis, et doloris illationem, et irae live odii tenacitatem. Pocock. Specim. Hist. Arab. p. 87.

Ishmael. Abram was then eighty six years of age.

Thirteen years after the birth of *Ishmael*, even to the ninety ninth year of Abram, and to the eighty ninth of Sarai,
 Chap. 17. Sarai continued barren. *Jehovab* then appeared to Abram, and said unto him, I am *El Shaddai**, the almighty God, walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father, not only of the Israelites, Ishmaelites, and Edomites, but of multitudes of nations shalt thou be a father, as walking with me, and being upright; and so in thee shall ALL FAMILIES OF THE EARTH*, imitating thy faith and obedience, be blessed. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall

* 'Ο Θεός ος. LXX. Alibi passim *Shaddai* παρ' Ἰουδαίους vertunt. Vox haec vix aliunde derivare posse videtur, quam a verbo *shadbadh* vastavit, *Esai.* xiii. 6. Apud Arabas radix *shadbadh* inter alia potentem et fortem esse significat. Vid. *Pocock.* *Joel* i. 15.

* *Rom.* iv. 16, 17.

come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an EVERLASTING COVENANT, to be a GOD UNTO THEE, and to THY SEED after thee. And I will give unto THEE, and THY SEED after thee, the land of thy sojournings, all the land of Canaan for AN EVERLASTING POSSESSION, and I will be THEIR GOD. And God said unto Abraham, Thou shalt keep my covenant therefore: which the next verse explains of the sign or token of the covenant. Every man-child among you shall be circumcised, he that is eight days old shall be circumcised: he that is born in thy house, or bought with money, must needs be circumcised. Not whether they would or not, but Abraham was to endeavour to persuade them to it; and if they consented not, to keep them no longer in his house, but to sell them to some other people. As for the children of his servants, they were to be circumcised, whether their parents were willing or not; because they were their master's property. The uncircumcised male, who, when he comes to the age of thirteen, does not take care that this be perform'd upon him, shall be cut off, and not accounted one of my people, he hath broken my covenant. This was a sign proper to be appointed, since it was not likely that such a rite would ever have been ge-

nerally practised, and on the eighth day after the birth, had it not been expressly ordered by the divine being; and fit to denote the family of Abraham to be an holy seed consecrated to God from the begining, and to distinguish them from others. This rite was to be performed to every one of Abraham's family now, and to their children in all succeeding times, at eight days old: not later, that the pain and terror of it might be the less; and not before, because till then they were looked upon as impure. And now after a long trial of Abraham's faith by the barrenness of Sarai, God was pleased in exprefs terms to assure him, that notwithstanding Sarai's great age, *she should shortly have a son, whose name should be called Isaac, and with whom he would establish his covenant for an EVERLASTING COVENANT, and with HIS SEED after him: that he would bless Sarai, and that she should be a mother of nations; and, as a pledge of this, her name should be changed from Sarai, my princess, to Sarah, a princess of multitudes.* At hearing of such an unexpected favour Abraham fell prostrate

¹ Περὶ τῆς δὲ, ἐκλογῆς τοῦ ἀπ' αὐτῆς γένου μέναι τοῖς ἄλλοις μὴ συμπεριλαμβανόμενον, περιέχεται τὰ ἀποστόλου, καὶ τοῦ προφῆτου ἰσαΐα, &c. Jos. Ant. Jud. L. i. c. 10. §. 5.

before God, expressing his joy and admiration; that a blessing should be promised him, which so much surpassed the common course of nature and providence; and with the tenderest affection of a father prays for Ishmael: *O that Ishmael might live before thee!* To which God graciously replied: *I have heard thee, he shall live to become the father of a numerous posterity, twelve princes, founders of considerable tribes in Arabia Petraea, shall spring from him; but my covenant will I establish with Isaac, whom Sarah shall bear to thee at this set time in the next year.*

As soon as God left off talking with Abraham, and went up from him, Abraham executed the orders given to him about circumcision; and he in the ninety ninth year of his life, and his son Ishmael in the thirteenth, and all the males of his family underwent on the same day that painful rite.

Soon after this remarkable instance of Abraham's obedience, *Jehovah* appeared to him in the plains of Mamre, when he was sitting at the tent door in the heat of the day. Abraham, after he

Chap. 18.

¹ *Chadi, laetatus est. Onkelos. Thamah, obstupuit. Jon. Jer. T.*

² *Rom. iv. 19.*

³ *Et ipse aegrotans ex dolore circumcisionis sedebat in porta tabernaculi, in vehementia diei. Jon. T.*

An ESSAY for explaining

had fallen prostrate on his face and worshiped', *lift up his eyes, and looked, and lo three angels in the shape of men stood before him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and in the kindest manner invited them in, and expressed to them hospitality in all the usages, which were practised in that Age. And they said unto him, Where is Sarah thy wife? To which Abraham replied: In the tent. Then one of them said, I will certainly return unto thee according to the time of life, nine months hence, and Sarah thy wife shall have a son. Sarah overheard this in the tent door, which was behind him, and not knowing as yet who they were, and withal knowing herself to be past all natural prospect of conception, and her husband to be old, could not forbear laughing to herself, at a thing she apprehended to be so unlikely, and even impossible in a course of nature. Jehovah then said to Abraham, Wherefore did Sarah laugh, saying, Shall I, who am old, of a surety bear a child? Is any thing too hard for Jehovah? At the time appointed will I return unto thee, and Sarah shall have a son. Sarah probably was called in, and when she found who her*

¹ Gen. xvii. 17.

guests were, through surprize, confusion, and fear, she denied that she laugh'd. She was therefore only made sensible of her fault, by a simple affirmation of her laughing, without any further reproof.

The men rose up from thence, and looked toward Sodom; and Abraham went with them, to bring them on the way. While they were bending their course to Sodom, where two of them arrived at even; Jehovah said, Shall I hide from Abraham that thing which I do? seeing that Abraham shall become a great and mighty nation by his seed according to the flesh; and ALL THE NATIONS OF THE EARTH shall be blessed in him, as walking before me, and being perfect. For I know him, that he will command his children and his household after him, and they shall keep the way of Jehovah, to do justice and judgment. And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and if they be found irreclaimable, I will pu-

¹ Chap. xix. v. 1.

² Consummabo eos, si non egerint poenitentiam; si autem egerint poenitentiam, non ulciscar. *Onk.* Videbo, an secundum clamorem fecerint consummationem, tum rei erunt; quod si fecerint poenitentiam, annon erunt coram me innocentes, quasi nesciente illud, et non ulciscar? *Jon.*

nish them in an exemplary manner. Abraham, who yet stood before *Jehovah*, touched with the utmost compassion, and in particular for Lot, and his family, interceded in the humblest manner: *Wilt thou destroy the righteous with the wicked? Shall not the judge of all the earth*, when in an extraordinary and immediate manner he inflicts judgment, *do right?* To which humble and devout addresses the Lord gave kind and gracious answers, till Abraham desisted; and then *the Lord went his way*, and Abraham returned to his house at Mamre.

Chap. 19. The turning four pleasant cities of the vale into one bituminous lake, as a perpetual monument of divine vengeance, the sparing Bela upon the humble petition of righteous Lot, since it was near and a little one, and therefore stiled afterwards *Zoar*; the sad disaster which befel Lot's wife for her criminal curiosity, who wrapt in the nitro-sulphurous matter was congealed like a pillar of rock-salt, and remain'd a perpetual monument of God's just displeasure; the contrivance of Lot's daughters, when their father out of fear had removed from Zoar to dwell in a cave of one of the neighbouring mountains, to have an offspring by him, since they had in their apprehensions lost all
their

their kindred and countrymen', to whom it might be proper for them to marry, and at the same time were full of hopes of being themselves the parents of the promised seed, their father being the son of Abraham's elder brother*, and called out of Sodom by the ministry of angels, as Abraham was called out of Caldea; the giving to their children the names of *Moab* and *Benammi*, who were the ancestors of two nations then in being to evidence their original: are such particular and remarkable stories, and attended with such peculiar circumstances, as must give great weight and force of credibility to the history of Moses. But to return to Abraham:

Some time after the destruction of the cities of the vale, Abraham removed more Chap. 20. southerly to Gerar, the capital city of Palestine, lying upon the borders of the Egyptian territories. Sarah, tho' advanc'd in years, remained yet very beautiful; and Abraham having the same opinion of

* Et dixit major natu ad minorem, pater noster senuit, et vir nullus est in terra ad ingrediendum ad nos juxta morem universae terrae; veni, potabimus &c. *Jos. Jer. Y.*

² Ἀνδρῶν δὲ πάντων ἰσχυρῶν καὶ ἀνδρώπων γένος ὑπολαβόντες, τῷ πατρὶ πλυσσάμενοι, μετρησάμενοι λαοὶν. Ἐπορεύθη δὲ τὸ πᾶν ὑπὲρ αὐτοῦ καὶ τὸ γένος ἐκλήπεον. *Jes. Ant. Jud. L. i. c. 11. § 5. Vid. Patr.*

the lewdness of this, as he had before of the Egyptian court, again perswaded her not to go under the character of his wife, but of his sister, as she had before done in Egypt. The event was precisely the same. A miraculous distemper was inflicted, the cause whereof the king was told in a dream, with this injunction, as he valued his own and his subjects lives: *Restore the man his wife: for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know, thou and all that are thine shall surely dye.* In obedience therefore the king sent immediately for Abraham and Sarah, and expostulated with Abraham. To which he among other things replied, that he might properly enough, according to the known stile of those times, call Sarah *his sister*, when she was daughter to Terah his father by another wife. The king apprehending Abraham to be under the special guidance and protection of heaven, not only restored him his wife, but made him large presents of cattel and slaves, and gave him free liberty to live in any part of his dominions, promising him the utmost security. In return Abraham interceded with God for him, and procured to him and his whole court a speedy release from the affliction they laboured under.

The

The accomplishment of the promise of Chap. 21. a son to Abraham by Sarah was now come, and she was delivered of one, exactly at the time which the angel foretold. At eight days old Abraham, in obedience to the divine command, caused the tender infant to undergo the painful rite of circumcision; at the same time giving him the name *Isaac*, as God had appointed. This was in the hundredth year of Abraham's life. Sarah reflecting upon the name given to her child, which signifies *laughter*, and recollecting that she had formerly laugh'd in a way of diffidence, now owns with the highest gratitude to God, that she has reason to rejoice for so unexpected a blessing. When the child was weaned, Abraham invited his neighbours to a great entertainment. It happened that Ishmael (his former son by Hagar) quarrel'd with Isaac, and treated him ill. Which conduct might perhaps arise from displeasure, that through him he was disappointed of the hope given him by his mother of being heir. Sarah highly resented this, and desired Abraham to turn both mother and son immediately out of the house, for pretending to set up themselves against the true heir of the family. Abraham, however willing to do the utmost right to his wife and child, was yet exceeding loth to proceed

proceed with such severity against one, who was his son, tho by a servant. God then said to Abraham, *In all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.* Ishmael however, as thy offspring, shall be protected, and become the ancestor of a considerable nation. Without delay Abraham then executed the command he had received from God, and sent away Hagar and her son with some present necessary provisions only, without any servant to attend them; to show that her son was to have no portion of his inheritance, and at the same time to express his own confidence in the promise of God's protection, and disposal of Ishmael and his posterity¹. Hagar departed, and wandered in the wilderness, which was afterwards called *Beer sheba*².

When the provisions were spent, and the child was ready to dye for thirst, she laid him under one of the shrubs, not being able to bear the additional distress, which the sight of his miseries would occasion; and removing from him to the distance of a bow-shot, abandoned herself to excess of grief. In the midst of her tears, God hearing the voice of the lad,

¹ Gen. xvi. 10, 11, 12.

² Gen. 31.

(who cried, as well as his mother) by an angel called to Hagar out of heaven, and at the same time directed her to a spring of water, with which she soon refreshed the child. Ishmael under the care and protection of God grew up to man's estate, and by the direction of his mother, who was a native of Egypt, married an Egyptian. He lived up and down in the desert of Paran, bordering upon Arabia, and maintained himself, by what he got with his bow out of the fields and woods, as his posterity did after him, exactly in the same manner as God had foretold they would do¹.

When Abraham remarkably flourished in the country of Gerar, Abimelech the king, and Phicol the chief general of his forces, resolved to invite him to enter into a strict league of friendship with him and his successors, by solemn oaths and engagements on both sides. To this Abimelech was moved from a conviction he had, that Abraham was peculiarly favoured of God, and under his special protection; tho it is not unlikely, that he might be also somewhat jealous of his growing wealth and power. To this proposal Abraham readily agreed:

¹ Gen. xvi. 12.

but told the king, that he expected for the future to live in the quiet possession of his rights, which had been infringed by some of his servants, in the instance of a well of water, which tho dug at his own expence, had been wrested from him by force. The king assured him, he knew nothing of the injury, but would immediately redress it. Upon this they entered into a treaty before witnesses by mutual presents, oaths, and probably sacrifices, or at least by eating and drinking together¹. One present of seven ew-lambs Abraham particularly made to Abimelech, as a token, that the forementioned well should for ever after be his property. And the better to preserve the memory of this transaction, the place, where this covenant was made, went for the future by the name of *Beer-sheba*², the *well of the oath*. When all was over, the king and Abraham parted with all the expressions of mutual satisfaction. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God, or the God of the world, and sojourned in the Philistines land many years.

¹ Gen. xxvi. 30.

² *Sheba* in the hebrew signifies both an oath and seven. If it be understood here in the latter sense, it refers to the seven ew-lambs.

When

When Isaac was growing up to man's estate¹, God expressly ordered Abraham Chap. 22. for his trial, whom he designed to be the great father and example of all the faithful in succeeding generations, to go into the land of Moriah², and offer up Isaac, his only son by Sarah (in whom the particular blessings promised to him were to be fulfilled, and to whom he had the greatest affection) in one of the mountains of that country, to which God would direct him. Abraham, having no reason to doubt that this was a command from God, since it was given him in the way to which he had been accustomed, and in which he had received the promise of this very son, which was accomplished at a time when there was no ground in a course of nature to expect any; and since the blessings, which were promised to him in this manner, he had found now by the experience of above fifty years to be exactly fulfilled:

¹ Isaac was now about twenty five years of age, according to *Josephus*; or twenty eight, as *Bochart* thinks: the word *naar*, which we translate *lad*, being used for one of that age. Nay, Joseph is called so, when he was thirty years old; and Rehoboam when forty, 2 *Chron.* xiii. 7. Vid. *Boch. Hierozoic. P. i. L. iii. c. 9. p. 818. Ed. Leusden.*

² Εἰς τὴν γῆν τὴν ὑψηλὴν. Sept. κατὰ φανῶ. *Aq. τῆς ἐπ' αὐτῆς. Sym.*

rose up early in the morning, and having ordered his asfs to be saddled, and the wood for the burnt-offering to be prepared, set out for the place. On the third day, travelling but slowly with an asf loaded with wood, and provisions proper for the journey, he lift up his eyes, and *saw*, by the glory shining upon one particular mountain, *the place afar off*, where he was to perform the appointed service. Abraham then said unto his young men, abide you here with the asfs, and I and the lad will go yonder and worship, and *come again to you*: apprehending, that if God should try his obedience so far, as to permit him to slay his son, in whom he had promised to establish his covenant, he would restore him to life again. The possibility of this he could not doubt of, when he considered, that he had received him in an extraordinary manner; and the necessity of it, in order to confirm the faithfulness of God in performing his promise, which refer'd to the person of Isaac, he could not but likewise discern. Abraham therefore took the wood of the burnt-offering, and laid

Die tertio levavit Abraham oculos suos, et vidit nubem gloriæ fumantem super monte, et agnovit eum procul. *Gen. T.*

it upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together. As they were going, Isaac seeing every thing prepared, but the sacrifice, asked Abraham, where the lamb was. To which he replied, my son, God will see for himself a lamb for a burnt-offering: deferring to open to him the command he had received from God, till they should arrive at the place, where the glory appeared; and then he doubted not, but God would give such a testimony to his relation, as would make Isaac readily and without resistance submit. This appears in the story to be the behaviour of Isaac, and by such a conduct he discovered that he was the son of promise, and fit to be the heir of the special blessings promised to Abraham, who was set up by God designedly to be the great pattern of faith and obedience to all the families of the earth. When Abraham had built an altar either of turf, or such stone as he

* Respondit Isaac, et dixit Abrahamo patri suo, pater mi, liga manus meas probe, ne hora doloris mei trepidem, et inveniatur oblatio tua vitiosa. *Jer. I. et Jon.* Ea hora exierunt angeli excelsi, et dixerunt hi ad illos; vos videtis duos justos; unus mactat, alter mactatur; qui mactat non differt, et qui mactatur extollit collum suum. *Jer. I.*

could gather there, and had laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood, and stretched forth his hand, and took the knife to slay his son; the angel of the Lord called unto him out of heaven, Abraham, Abraham; and he said, here am I: and he said, lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son from me; by this instance of difficult service thou hast given the fullest and most satisfactory testimony of a religious disposition, truly sincere and exemplary. Abraham then lifted up his eyes and looked, either by the direction of the voice, or a rustling noise which the ram made, and behold a ram caught in a thicket by his horns, which he took, and offered up for a burnt-offering, in the stead of his son. And Abraham, to perpetuate the memory of this remarkable transaction, called the name of that place *Jehovah-jireh*, the Lord will see or provide, *as it is said* in a proverbial speech *to this day, in the mount the Lord will be seen*, or make himself so conspicuous, as that all shall behold the care he takes of those who fear him. As soon as Abraham had made an end of sacrificing the ram, the angel of the Lord

called to him a second time and said, *By myself have I sworn, saith the Lord, since thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee.* It is observable, that God enlarged his favours to Abraham in proportion to Abraham's obedience, and therefore in rewarding this great and last trial of all, the offering his son, the blessings, which hitherto had been only promised to him, were now in the most solemn manner confirmed to him by the oath of God, namely, *That he should be blest with a vastly numerous and happy posterity, that his seed should possess the gate of his enemies, and that in his seed ALL THE NATIONS OF THE EARTH should bless themselves, or count themselves blessed.* When all was over Abraham returned to his servants, and went and settled at Beersheba.

After this Abraham received the agreeable news of the prosperity and increase of his brother Nahor's family. Some of the chief branches whereof were Huz, the ancestor of a people called *Ausitae* by *Ptolemy*, who inhabited some part of *Arabia deserta*, and from whom probably Job descended; Buz, from whom came Elihu the

¹ Chap. xi. 29.

² Job i. 1. *Εν Χαβηλ τῷ Αυσιτιδῇ.* Sept. See Mr. Whiston's Chron. O. T. p. 11.

Buzite; Kemuel, Aram, Chesed the father of the Chaldeans; Hazo, Pildash, Jidlaph, and Bethuel, from whom sprung Rebekah, the wife of Isaac, the relation of whose descent is the reason why the historian gives us this genealogy.

Chap. 23. Some time after Abraham removed from Beersheba to Kirjatharba, in the land of Canaan, at that time called *Mamre*, and afterwards *Hebron*. Sarah, who was an hundred and twenty seven years old, died there; and Abraham came from his own tent to hers, to perform the usual rites of private mourning, when they sat upon the ground. After this Abraham rose up from before his dead, and addressed himself to the sons of Heth, the principal persons of that nation, requesting the favour of them to permit one, who, tho a stranger and sojourner, was well known among them, to purchase only so much ground, as would serve for the burial of his dead. Their reply was, that a person of such honour and esteem, as Abraham was among them, might command any thing of that kind; and therefore they gave him the free offer of any of their own sepulchres, ready made to his hand, to keep as his own property. Abraham rising up again, bowed to them, and requested, that they would use their interest with

with Ephron, the son of Zohar, to let him have the cave of Machpelah, at the end of a field which was in his possession, at a reasonable rate, for a burying place among them. Ephron, out of respect to them and Abraham, offered in a full assembly to present the cave and the field to Abraham. But Abraham again bowing himself before the people of the land, spake[†] to Ephron in their audience, and desired that he might know the value of them. Ephron complied, saying, *The land, my lord, is worth four hundred shekels of silver. Abraham weigh'd to him the silver, which he had named; and the field of Ephron, with the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth. After this Abraham buried Sarah his wife in the cave of Machpelah before Mamre.*

Abraham advancing now in age (being Chap. 21.
about an hundred and forty years old) and

[†] The words, which Abraham makes use of, in the Hebrew text are very obscure: *Im atta lu*; but changing *lu* (utinam) into *li* (mihi) the sense will be plain, without having recourse to an harsh ellipsis. And this is favoured by the Greek version. Ἐπειδ' ἂν πρὸς ἐμὲ εἴ, ἀκούσόν μου: Since you are kindly disposed to me, hear me. So πρὸς ἐμὲ is used, Gen. xxix. 34. Ἐν τῷ νῦν καιρῷ πρὸς ἐμὲ ἔσται ὁ ἀνὴρ μου.

having a plentiful estate, thought it proper to provide a wife for his son Isaac. And thinking it no way agreeable to marry him into any family of the Canaanites, whom he saw every day sinking more and more into degeneracy, determined to match him with some of his own relations, descended from his father Terah. Accordingly he bound *his eldest servant* Eleazer¹, who was his steward, and ruled over all that he had, by a solemn oath in the name of the Lord, the God of heaven and earth, with the ceremony of *putting his hand under his thigh*²; that in case he should dye before

¹ Εἶπεν τῷ πατρὶ ἀβρὰμ τῷ πρεσβυτέρῳ τῆς οἰκίας ἀβρὰμ. LXX. Et dixit Abrahamus servo suo procuratori.
Jer. T.

² Different reasons are offered for this ceremony. *Aben Ezra* thinks putting the hand under the thigh was a token of subjection, done by a servant to his lord; but it is here represented as a rite attending an oath, and *Josephus* mentions it as mutually perform'd, ὑπὸ τὰς μὲν ἀλλήλοις τὰς χεῖρας ἐπαγαγόντες. *Ant. Jud. L. i. c. 16. § 1.* As the sword hung by or on the thigh, *Psal. xlv. 3.* *Grotius* thinks this was in effect to say, *If I falsify, kill me.* The opinion that seems to be most probable to me is, that the person who swore, putting his hand near the part which was circumcised, was supposed to swear by that covenant, of which circumcision was the sign. Thus the Jews understand it. Before the giving of the law the ancient fathers swore by the covenant of circumcision. *Vid. Rabbi Eliezar, Pirke c. 49.* Pone nunc manum tuam in sectione circumcisionis meae. *Jon. T.* Pone nunc manum tuam sub femore foederis mei. *Jer. T.*

his

his son's marriage, he should see this his desire carefully executed. And he ordered him immediately to travel to Haran in Mesopotamia, to effect a marriage with some one of his kindred, whom he thought would make the properest wife for Isaac. The steward desirous to know fully the mind of his master, asked him: If he could not persuade the person he was to marry with to come and dwell with Isaac in Canaan, whether he might carry him to her into that country? To which Abraham replied: *Beware thou, that thou bring not my son thither, and be not solicitous about the event: The Lord God of heaven, who took me from my father's house, and from the land of my kindred, and who spake and sware to me saying, unto thy seed will I give this land; he shall send his angel before thee, and thou shalt succeed in taking a wife to my son from thence. If however it should not at this time fall out to your wishes, you have done your duty, and must wait till providence shall further direct you.*

Eleazer having informed himself fully of his master's intention, engaged himself by oath to observe his orders. And taking with him all necessary provisions, he set forward for Haran, where Nahor, the brother of Abraham, and his family dwelt.

As

As he drew near the place, he made his camels kneel down to rest themselves without the city, by a well of water, at the time of evening, when the women go out to draw water, and addressed himself to God in this manner: *O Lord God of my master Abraham, I pray thee send me good success this day, and shew kindness to my master Abraham. Behold I stand by the well of water, and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel, to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she, that thou hast appointed for thy servant Isaac; and thereby shall I know, that thou hast shewed kindness unto my master.* The steward having observed Abraham to be remarkably favoured of God, and not doubting therefore but God would make good his words', not only begs success, but desires a sign of it to confirm his faith; and such a sign, as was most proper to denote a person, who would make a suitable wife for Isaac, since humility, courtesy, and a readiness to do all kind offices were in

¹ Verse 7, 40.

cluded in such a conduct. Now it came to pass, that before he had done speaking Rebekah came out, who was born to Bethuel, son of Milcah the wife of Nahor Abraham's brother, with her pitcher upon her shoulder. Such was the simplicity and diligence of that age! And the damsel, who was a very beautiful virgin, went down to the well, and filled her pitcher. Upon her return, the steward ran to meet her, and requested of her the favour of a draught of water; which she granted him in the kindest manner, and then voluntarily drew water for his camels. The surprise, which this event raised in the steward, held him for some time in silence. At length he desired to know of what family she was, and whether there was not room in her father's house for lodging and entertainment. When by her answer he found that she was Nahor's grand-daughter, and that he had reason to expect a kind and hospitable reception, he gave her *a golden jewel for the forehead* of half a shekel weight, and two

¹ So the Hebrew word is render'd, Ezek. xvi, 12. and in this manner Eleazer explains it, ver. 47. And because this ornament hung down between the eye-brows, over the nose, it is called, *Isa. iii. 21. the nose-jewel.* Factum est, ut acciperet vir ille monile aureum, et posuit super faciem ejus. *Samarit. vers.*

bracelets for her hands of gold weighing ten shekels. While Rebekah, overjoy'd to hear of her uncle Abraham's welfare (as may be gathered from the story) hastened with all speed to her mother's apartment, to acquaint her with it; the steward bowed down his head, and worshiped the Lord, saying: Blessed be the Lord God of my master Abraham, who hath not left my master destitute of his mercy and his truth; since when I was in the way, the Lord has conducted me to the house of his brethren. When Rebekah told the affair to her brother Laban, and shewed him the valuable presents made to her; Laban ran to the well, where the steward continued by his camels, and invited him to the best entertainment his father's house would afford, saying: Come in thou blessed of the Lord. All things proper were provided for him and his company, and a supper got ready. But Eleazer preferring his master's business to his own pleasure, said to Bethuel, I will not eat, till I have told my errand. To whom he replied: Speak on. After he had declared that he was Abraham's servant, he gives an account of the flourishing condition of his master, and especially of the extraordinary blessing of a son by Sarah in her old age, whom he had made his heir. And he being now grown up
fit

fit for marriage, Abraham was resolved to match him with some of his own relations, and not with any of the wicked Canaanites. In pursuance of this, under the obligation of a solemn oath to his master, he had made his journey to Haran, and found every thing in the person and behaviour of Rebekah at the well so exactly agreeing with his master's desire, and with the substance of his own prayers, that he look'd upon her as the very person, whom providence had marked out to be a wife for Isaac. Therefore if by considering these circumstances they were of his mind, and would consent to the match, and agree to let Rebekah go into Canaan with him, he desired they would let him know in a little time, that so, whether he succeeded or not, he might return to his master. Then Laban and Bethuel answered, since there appeared a remarkable direction of providence in it, they willingly embraced the proposal, and were free to part with Rebekah to the son of Abraham. The steward then *worshiped the Lord*, and offered to him his most humble thanks, *bowing himself to the earth; and brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother, and to her mother*

(to

that she might be exceeding fruitful, and her posterity victorious over their enemies; in which all the family joined, and so committed her to the care of the steward.

As they approached Beersheba (whether Abraham had for some time returned, probably from the death of Sarah) they met Isaac taking his evening walk and meditating, who lifting up his eyes saw the steward and his company. Rebekah, informed who he was, dismounted, and met him with her veil over her head, as a token of modesty and respect to him, to whom she was espoused. Isaac hearing from Eleazer the whole affair, entertained her with the tenderest affection, placed her in Sarah's apartment, and consummated the marriage with her; by which the sorrow he had conceived at his mother's death, which had now continued three years, was alleviated.

Sarah being dead, and Hagar long ago Chap. 25.
sent away, Abraham, who had given to his son Isaac lately married his own tent, as

* Et egressus est Isaac ad orandum in agro tempore vespertino. Onk. Isaac veniebat autem ex schola Sem magni: et exiit ad orandum super facies agri tempore vespertino. Jon. Isaac autem veniebat ex ludo literario Sem. Jer.

he

he had Sarah's to Rebekah, now dwelling in a tent by himself, and being in the hundred and fortieth year of his age, took Keturah¹ (who most probably was the chief of his women-servants, as Eleazer was of the men) as a secondary wife or concubine, whose children were not to be his heirs, that being the privilege of Isaac. By her were born to him Zimran², and Jockshan³, and Medan⁴, and Midian⁵, and Jshbak⁶ and Shuah⁷. And Jockshan had

¹ Ipsa est Hagar, quae ligata fuerat illi a principio. *Jon. Jer. T.* But *A. Ezra* judiciously refutes this opinion. No account can be given of Abraham's being represented to have more concubines than one, v. 6. unless Keturah be distinct from Hagar. Nor can any reason be given, why he should call Hagar by the name of Keturah here, when he calls her by her own name, v. 12.

² From him came the names *Zaaram* or *Zabram* of *Ptolemy*, called by *Stephanus Byzantius*, *Zadrane*, and explained by him to be the palace of the *Cynaedocolpidae*, a people of *Arabia felix*, and of the *Zamareni* mentioned by *Pliny*. L. vi. c. 28. who inhabited the same country.

³ From him probably came the *Cassanidae* (the initial letter *J* being dropt) who were near neighbours to the *Cynaedocolpidae*. And the *Arabian lexicographers* tell us, that *Kaschan* is the name both of a country and a town. Vid. *Cleric*.

⁴ From him it is likely the city *Madian*, and the *Madi-onitae* a people of *Arabia petraea* receiv'd their names.

⁵ From him the *Modiane* of *Ptolemy*, and *Midianitis* near the Arabian gulph, in all probability derived their original.

⁶ Of him no footsteps are found among the Arabians.

⁷ To him *Soaca* seems to owe its rise.

She-

Sheba¹, and Dedan². The sons of Dedan were Ashurim³, and Letushim, and Lemummim. The sons of Midian, Ephah⁴, and Ephher⁵, and Hanoth⁶, and Abidah, and Eldaah. All these were the children of Keturah.

Abraham having lived so long as to see these children, or at least many of

¹ From him came the Sabaei, who lived just on the entrance of *Arabia felix*, not far from the Nabathaei, and often made inroads upon their neighbours. Thus *Strabo*: Πρώτοι δὲ ὑπὲρ τῆς Συρίας Ναβαῖοι καὶ Σαβαῖοι τῶν εὐδαίμωνων Ἀραβίαν νέμονται, καὶ πολλάκις κατέτρεχον αὐτοῖς. L. xvi. p. 779. Ed. Casaub. These probably were not the Sabaei who lived far southward in *Arabia felix*, but the Sabaeans who broke in upon Job's country, and carried off his cattle and servants. Vid. *Bochart. Phaleg. L. iv. c. 9.*

² He in all probability was the founder of Dedan, a city in the country of *Idumaea*. Vid. *Bochart. Ibid. L. iv. c. 6.*

³ Some conjecture that he gave name to the *Alumeotae* of *Ptolemy*, who liv'd in the middle of *Arabia felix*. Vid. *Cleric.*

⁴ Or *Hipha*, from whom came *Hippos*, of which name in *Ptolemy* there is both a mountain and a village a little below *Modiane*. Vid. *Bochart. Hieroz. P. i. L. ii. c. 3. p. 82.*

⁵ *Apher. Samarit. Apheir. lxx. Ophren. Joseph.* In the opinion of *Josephus* he gave name to Africa. Ὁ Ὀφρῶν ἐπαλέσας ἐπὶ τῶν Λιβύων κατέχευεν αὐτὴν, καὶ οἱ ὕστερον αὐτῆς ἀπὸ τοῦ ἐκείνου ὀνόματι Ἀφρικαν προσηγόρευσαν. μαρτυρεῖ δὲ μὲν τῷ λόγῳ καὶ Ἀλέξανδρος ὁ πολυίστωρ, &c. *Ant. Jud. L. i. c. 15.* This is rejected by *Bochart*. Vid. *Canaan L. i. c. 25.* No one however can doubt that *Apher*, mentioned by *Arrianus*, as the metropolis of the *Homeritae*, a people of the south of *Arabia felix*, came from this *Epher*.

⁶ Some apprehend the traces of this name remain in *Cane*, a considerable trading place, where the *Adrimites* were seated on the south of *Arabia felix*, near the red sea; and in the *Canaana* of *Pliny*. L. vi. c. 28.

them, grown up to such an age, as to be capable of seeking their settlement elsewhere, gave them gifts, that is some portion of money or moveable goods, and sent them away from Isaac, who was to be his heir, unto the eastern country, Arabia, which lay eastward of Canaan. And it is probable the like presents were made to Ishmael; since the historian here saith, that *he gave gifts to the sons of his concubines*, of which Hagar was one.

Moses to finish the story of Abraham relates here his death, who, when he was an hundred and seventy five years old gave up the ghost, and left this world, as all his fathers had done before him, full of years, and with serenity and satisfaction. Isaac and Ishmael attended the rites of his funeral, and buried him in the cave of Machpelah, where Sarah his wife lay.

The historian having upon this occasion mentioned Ishmael, proceeds to give the names of twelve princes, or founders of distinct tribes, who descended from him. Nebajoth ' the first born, Kedar ',

' He inhabited part of *Arabia petraea*, and gave name to the *Nabataei*, whose chief city was *Petra*, which *Strabo* describes, *L. xvi. p. 767.*

' From him came the *Kedareni*, who liv'd in *Arabia petraea*, and dwelt in tents.

Adbeel¹ and Mibsam, Mishma, Dumah², and Massa³, Hadar⁴, and Tema⁵, Jetur⁶, Naphish⁷, and Kedemah⁸. When he was an hundred and thirty seven years old he died, and his posterity dwelt from Havilah unto Shur, that is before Egypt towards Assyria. And he died in the presence of all his brethren. Thus what God had promised to Abraham concerning Ishmael, that *from him should descend*

¹ Adbal. Sam. which signifies among the Arabians, *one who is taught of God*. Vid. Cleric. The occasion of his having that name is unknown. There are no footsteps of any place, which received its denomination from him; so that we are ignorant of the part of Arabia, which he and his descendants inhabited. The like obscurity attends Mibsam and Mishma.

² Some have conjectured from *Isa. xxi. 11. The burthen of Dumah: He call'd to me out of Seir*, that he lived near to *Idumaea*; but it is more probable, that *Duma in Arabia deserta* took its original from him.

³ He was probably the founder of the *Masani*, a people who lived in *Arabia deserta*.

⁴ Chadad, Samar. So it is in the *Hebrew. 1 Chron. i. 30. Hadad. Onk. T. חַדָּדָ'v. LXX.* This being the true reading, it is likely that *Hadada*, a city of the desert of *Palmyrena*, took its name, and the kings of *Damascus* were called *the sons of Hadad*, from him.

⁵ From him came *Themma*, which *Ptolemy* places in the *Arabia deserta*, near to the *Caldean mountains*. See also, *Job vi. 19. Isa. xxi. 14.*

⁶ He gave name to the *Ithiraei*, who lived near *Trachonitis*, and were expell'd from their seat by the sons of *Reuben*, the *Gadites*, and half the tribe of *Manasseh. 1 Chron. v. 18.*

⁷ A tribe of this name is mentioned, *1 Chron. v. 19.*

⁸ In the opinion of *Jacobus Capellus* he dwelt near his brother *Kedar*; for so he explains *Jer. xlix. 28. Go up to Kedar, and spoil the men of Kedem*: which we render, *the men of the east.*

twelve princes', and that he should dwell in the presence of his brethren', was exactly accomplish'd. To return now to the history of Isaac:

Isaac, when he was forty years old, married Rebekah; and tho they were in the flower of their age, yet Rebekah for twenty years continued barren. But upon the earnest and importunate prayers of Isaac she conceiv'd¹. Some time before her delivery the children struggled together within her, and she said: *If it be so, why am I thus?* These strugglings and pangs ceasing for some time, she went to enquire⁴ of the Lord, to know the meaning of them. And the Lord⁵ said to her, *Two nations are in thy womb,*
and

¹ Φύλασχοι Ἀγάων. Strab. L. xvi.

² Gen. xvi. 12, 17, 20.

³ Et abiit Isaac in montem cultus, locum in quo ligaverat eum pater ejus, et convertit Isaac mentem Dei de uxore ejus, quoniam sterilis erat &c. Jon. T.

⁴ *Maimonides* is of the opinion, that she went to the school of Sem, or Heber, who were prophets. Mor. Nev. P. ii. c. 41. Et abiit in scholam Sem magni ad quaerendum miserationes a facie Domini. Jon. Et abiit, ut peteret miserationes a facie Domini in domo, ubi concionabatur Sem magnus. Jer. T. But this cannot be admitted, since Shem died ten years before.

⁵ By *Melchisedek*, saith *Patricides*; by an angel, saith *Maimonides*. The most natural and easy sense of this passage is this: Isaac dwelt by the well *Labairui*, v. 11. which name was given to it on the account of a manifestation God made

and two manner of people shall proceed from thee: the one people shall be stronger than the other; and the elder, in his posterity, shall serve the younger. When the time of her delivery came, there were twins, and the elder was born red, all over like an hairy garment, and they called his name *Esau*. The younger immediately following his brother, grasped his heel with his hand, as if he would have prevented his being the first born; from whence they gave him the name of *Jacob*.

When the boys grew up, *Esau*, who was active and robust, delighted in hunting; while *Jacob* loved not violent exercise, but kept at home tending his flocks. *Esau* was *Isaac*'s favourite, not only because he was his first-born, and

made there of himself to *Hagar*, when she was in distress. *Gen.* xvi. 14. In this place *Abraham* planted a grove, and probably built an altar, and called on the name of the Lord. *Gen.* xxi. 33. Hither she retired to enquire by prayer (so the *Targums*, and *R. Eliezer*, *Perek.* 32.) what the struglings meant which she felt, and God by an angel gave her an answer.

¹ Which signifies *made*. Et vocarunt nomen ejus *Esau*, propterea quod natus erat totus perfectus cum capillis capitis et barbae, et dentibus, et molaribus. *Jon. T. Le Clerc* derives it from Arabic, and explains it by *cili-cium*. Vid. *Jes. L. i. c. 18. § 1.*

² *Jacob* autem erat vir integer operibus suis, minister scholae *Eber*, quaerens doctrinam a facie Domini. *Jon. T. Onk.*

endowed with activity and valour ; but because he frequently entertained him with his venison. And the meek and sedate temper of Jacob, and his being more at home with her, together with the design she apprehended God to have of his inheriting the promise, recommended him to the favour of Rebekah. Esau came one day home exceeding faint, with a too violent and long pursuit of his sports ; and Jacob having prepared for himself potage of lentiles, of a red tincture, which was ready that moment, Esau with great impatience saith to him : *Feed me, I pray, with the red, that same red.* Jacob takes the advantage of his brother's vehemence of appetite, to bargain with him upon oath for his birth-right, which he seems to have spoken slightly and contemptuously of. And whether it was from his strong desire to have his appetite gratified, or from a prospect of obliging him afterward to resign it again by force, he consented even upon oath to resign the right of eldership, and all the privileges annexed to it, to Jacob. When Esau had eat and drank, he rose up and went his way, without any concern for what he had done. *Thus Esau despised his birth-right.*

right'. The colour of the potage he had eaten occasioned the name of *Edom* (that is *red*) to be given to him, and his posterity to be called *Edomites*, and their country *Edom*, or *Idumaea*.

After the death of Abraham Isaac removed to Mamre, near Hebron, and there was a famine in the land. Such Chap. 26. a scarcity of provisions happened, as in the days of Abraham soon after he had arrived at Canaan. This occasioned Isaac to resolve upon the same course, as Abraham had taken, to retire with his family into Egypt. But *Jehovah* appeared to him, and ordered him to go no farther than to Gerar in Palestine, and renewed the promises made to his father Abraham, saying: *I will be with thee, and will bless thee; for unto thee and to thy seed I will give all these countrys, and I will perform the oath, which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countrys, and in thy seed shall ALL THE NATIONS OF THE EARTH be blessed: because that Abraham obeyed my voice and kept my commandments.* Isaac, relying on the divine promise and protection, went to Gerar. But when the men of the place asked

* Et contempnit Esau primogenituram, et partem futuri seculi. *Jon. T.*

him of his wife, through fear that they would kill him for the sake of beautiful Rebekah, he represented her to be his sister. Isaac dwelling near the royal palace, Abimelech, the son probably of him to whom Abraham went, a considerable time after Isaac had settled there, looking out at a window, saw him using such familiarities with her, as made him conclude she must be his wife; and sending for him, reprov'd him for hazarding her honour, and exposing them to mischief. The king however charged all his people not to offer the least injury to Isaac and his wife, but suffer them to live in the peaceable possession of all their rights.

Upon this encouragement Isaac sowed in the land, and by a particular blessing received a vast increase of *an hundred for one*, which was beyond the natural or usual fertility of the soil. His increasing wealth and grandure made him the envy of the Philistines. This they expressed by stopping up the wells, which his father Abraham's servants had dug at his expence. This was done in all probability by the consent of the king, who

¹ Ἀποδέχεται δ' αὐτὸν ὁ βασιλεὺς Ἀβιμέλεχ, καὶ ἐξέτασεν αὐτὸν καὶ τὴν γυναῖκα αὐτοῦ, καὶ εἶπεν αὐτῷ· τί οὗτοί σοι; καὶ εἶπεν αὐτῷ· ὅτι οἱ φιλίαν ἔχω ἡμῖν. *Jos. Ant. Jud. L. i. c. 18. §. 2.*

now becoming jealous of the growing power of Isaac, desired him to retire from the town. Whereupon Isaac withdrew into the country, to a place called the *valley of Gerar*. There he opened the wells which Abraham had dug, which he chose rather than to make new ones; because it was most easy, and less liable to censure; and because he would preserve his own title to them, and his father's memory: for which reason he gave them the names they had in Abraham's days. In process of time Isaac found a necessity of more water, and ordered his servants to dig, which they did, till they met with a new spring in the valley. The herdsmen of Gerar strove with Isaac's servants, and laid claim to the water. When another well was dug, a like contention arose, which occasioned Isaac to call one of them *Esek*, that is *strife*; and the other *Sittah*, which signifies *hatred*. Having no mind to contest the matter, he removed from thence to a place, where at last he obtained the privilege of water without disturbance, and called the name of the well *Reb-both*; for now saith he, *The Lord hath*

Ὁπότε γὰρ ἔδειξεν τὸν Ἰσαὰκ συνάγειν, καὶ τοσαύτη
περὶ αὐτοῦ ἐγένετο ἡρπάζουσα, ἀπώματό διέστη. *Jes. Ibid.*

made

made room for us, and we shall be fruitful in the land. From thence he returned to Beersheba, and the same night *Jehovah* appeared to him, and said: *I am the God of Abraham thy father, fear not, for I am with thee, and will bless thee, and I will multiply thy seed for my servant Abraham's sake.* Whereupon Isaac settled there, digged wells for his cattle, built an altar, and called upon the name of the Lord.

Abimelech was under some apprehension, lest Isaac being disobliged by his sending him out of his country, should one time or other resent this treatment. To prevent this he takes one of his friends, and the chief officer of his army, and goes directly to Isaac, and with a frank and open profession of the sense he had of his growing power, and the special providence which attended him, requested, that with the solemnity of an oath he would enter into covenant with him. Isaac complied, *and* (as was usual in those times, when a mutual league was transacted) *made them a feast*^a, *and they*

^a Πάντων δὲ τετυγμένων, ὃν ἦξι, διὰ τὴν Ἰσάκῃ χερσὶν ἡ, ὅς γινε προσφάτω προσβύλλαν χάριν εἰς αὐτὸν τε καὶ τὰ πατέρα γεγεννημένων περιμνήσθαι, ἀπῆγεν εἰς τὴν εἰρήνην. *Jos. Ant. Jud. L. i. c. 18. § 1.*

^a Covenants were entered into by eating and drinking together, and accordingly *berith*, a covenant, is derived from *barab*, which signifies *to eat or feast*. *Buxt.*

did eat and drink. Early next morning they arose, and by swearing to each other confirmed their mutual engagements; then the king, Ahuzzah, and Phicol departed from Isaac in peace. The same day Isaac's servants came and told him, that they had found water; whereupon he restored to the well its antient name *Shebah*, which signifies *an oath*. And therefore says the historian, *the name of the city is Beersheba to this day*. But the happiness of Isaac's family received a considerable abatement by the marriage of his son Esau; who at the age of forty, without the advice, and against the inclination of his father, married into two¹ families of the idolatrous Canaanites², which proved a grief of mind both to Isaac and Rebekah.

Isaac, who was now in the hundred Chap. 27.
and thirty seventh year of his age, and greatly decayed in his sight³, not know-
ing

¹ Δυναστεύοντων ἐν Χαναάνις ἀνδρῶν θυγατέρας, μὲν δὲ πρὸ πάλει συμβουλευσάμενοι, ἡ δὲ γὰρ ἂν ἐπέσειεν Ἰσαὰκ, ἐπ' αὐτῇ τῆς γυναικὸς γενομένης. *Jos. Ant. Jud. L. i. c. 18. § 4.*

² Et accidit, cum Esau natus esset quadraginta annos, ut acciperet in uxorem Jehudith, filiam Beeri Chittaei; et Bosmath, filiam Elon Chittaei: et fuerunt incurvantes se cultui alieno, et paratae ad rebellandum operibus suis malis in Isaac et Rebecam. *Jon. T. Jer. T.*

³ Et caligarunt oculi ejus, ne videre posset (quando enim ligavit eum pater ejus, aspexit solum gloriae, ab eo tem-
pore

ing how soon he might leave the world, and reflecting upon his brother *Ishmael's* dying at that age, thought fit to dispose of his estate, and appoint his proper heir. His fondness for *Esau*', tho he had displeased him by his marriage, discovered itself in his intention to settle in him the special temporal blessing, which was promised to his family, and which was not to be disposed of by *Isaac*, but according to divine direction. Wherefore he sent *Esau* a hunting to get venison, that by such savoury meat, as he loved, his feeble spirits might be raised, and he might be enabled to confer on him his last blessing with greater vigour. It is hardly to be supposed, that *Rebekah* had not acquainted *Isaac* with what *Jehovah* had declared to her of the twin-brothers, *Esau* and *Jacob*, that *the elder should serve the younger*. It seems more probable, that his mind was greatly possess'd with the privileges of primogeniture. For tho he himself, being the younger, was preferred to *Ishmael* the elder; yet *Ishmael* was the son of a concubine, and so the case was not parallel. Moreover it is not certain, when *Rebekah* acquainted him

pore coeperunt oculi ejus caligare) tum vocavit filium suum majorem &c. *Jon. T.*

¹ Chap. xxv. 28.

with

with it. It might be after she had discovered particular affection to Jacob; and then Isaac (since it does not appear that it had ever been revealed to him) might doubt, whether his wife made an exact report of it to him, or was no way biased in favour of Jacob. Or, since the oracle runs: *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other:* Isaac might apprehend, that it referred to their posterity, and could not therefore be a sufficient warrant for him to deprive Esau in person of his birth-right. Besides the peculiar affection he had to Esau might strengthen his prejudice in favour of him, as his elder son. This might prevent Rebekah's speaking, at least very often, of the oracle, tho she was fully satisfied that it referred to Jacob; which somewhat extenuates her fault in imposing upon Isaac. The account of which lies thus: Rebekah overhearing the orders, that her husband had given to Esau, to prepare him venison, that he might eat, and his soul might bless him before he died, resolved to disappoint the design. And therefore ordered Jacob to fetch her two kids of the goats, of which she would make savoury meat, such as his father loved, and he should carry it to him, that Isaac might eat

eat of it, and bless him before his death. Jacob represented to her the difficulty of imposing upon his father, since his brother was hairy and himself smooth, and the danger of being reputed by his father a deceiver, if he should by his feeling of him be discovered, whereby he would draw down a curse instead of a blessing. Upon this Rebekah assured him¹, that in her apprehension he was designed by God to be *his heir*, and that she would be answerable for all the consequences of those measures she put him upon. Jacob then complied with her directions. The meat being prepared, Rebekah dressed up Jacob in *the goodly raiment* of Esau², that by the known odour of it (being laid up from the air, which preserved its scent) Isaac might be deceived; and wrapping the kids-skins about his hands and neck to make them feel hairy, like Esau's, sent

¹ 'Ο Νὲ 'Ιάκωβ ὁ ὑπαρξὶς τῇ μητρὶ πάντα παρ' αὐτῆς πεποιμένῳ. *Jos. Ant. Jud. L. i. c. 18. § 16.*

² The Jews fancy that hereby are meant the sacerdotal robes, which were worn by Adam, Noah, and the other patriarchs. Et accepit vestes Esau desiderabiles, quae fuerunt primi parentis Adae, &c. *Jon. T.* This opinion took its rise from a false apprehension, that the priesthood was one of the privileges of the first-born; which is confuted by the learned *Spencer. L. i. c. 6. § 2. De legib. Heb.*

³ Caprini enim in oriente pili humanis non sunt prorsus absumiles. *Bochart. Hieron. P. i. L. ii. c. 51. p. 626. Ed. Leusd.*

him

him in with the dish. The project took: For tho Isaac, surpris'd at his coming so soon, examined him by feeling his hands and neck; yet the roughness of his hands, and the perfume of his clothes, removed the suspicion that arose from his voice. When Isaac had kissed Jacob, and smelled the odour of his raiment, *See, saith he, the smell of my son is as the smell of a field, which the Lord hath blessed.* And under that image he proceeds in a strain of prayer and prophecy: *May God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be Lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he who bleisseth thee.* As soon as Isaac had made an end of blessing Jacob, Esau his brother returned from hunting, and having prepared savoury meat brought it to his father, and said: *Let my father arise, and eat of his son's venison, that thy soul may bless me.* Isaac trembled exceedingly, and said in a broken way: *Who, where is he, that hath brought me venison, and I have eaten of all before thou camest, and have blessed him? Yea and he shall be blessed.* For I am confident, that I blessed him by

a prophetic spirit, and with divine approbation.

Esau struck at these words, cried with a great and exceeding bitter cry, and said unto his father: *Bless me, even me also, O my father.* To which Isaac replied: *Thy brother came with subtlety, using methods which cannot be vindicated, and hath taken away the blessing, which I intended to have bestowed on thee, looking upon it as thine by the right of being my first born.* But since by the oracle, *the elder shall serve the younger*; and by the manner of my blessing him I am convinced, that it was the design of God, it cannot be revoked. Esau then exclaimed against his brother for supplanting him twice; but desired to know, *If he had not reserved a blessing for him?* When Isaac in reply had acquainted him with the extent of the blessing, which he had conferred on his brother: Esau lift up his voice and wept, saying, *Hast thou but one blessing, my father?* *Bless me, even me also, O my father.* To whom Isaac replied: *Thy dwelling shall be without the fatness*

^a The Hebrew will bear this sense; and since Isaac in his blessing Jacob uses these expressions, *God give thee of the dew of heaven, and the fatness of the earth*, ver. 28. and in ver. 37. after enumerating the blessings he had bestowed upon

fatness of the earth, and the dew from above. By thy sword however thou shalt live, and shalt serve thy brother; but in such manner, that at times regaining power, thou shalt break his yoke from off thy neck. Esau hating his brother on the account of the blessing, resolved upon his father's death to slay Jacob. Rebekah coming to the knowledge of it, called Jacob, and opened to him Esau's design; and to prevent it, told him of her intention to send him to Laban her brother at Haran; hoping that time might assuage the resentment of Esau. To bring Isaac into the measures of sending Jacob to Haran, without afflicting him by the relation of Esau's design, Rebekah represents the miseries which had arose to her from the daughters of Heth; and that if Jacob should be inticed into a marriage with any of the Canaanitish women, her life would be extremely miserable. Isaac recollecting probably the care Abraham had taken to marry him to one of his kindred, and sensible of the troubles

upon him adds, *What shall I do now to thee, my son?* this interpretation will appear most natural. To which may be added, that Idumaea was a country never remarkable for a rich soil, or seasonable showers.

¹ 2 Sam. viii. 14. ¹ Chron. xviii. 13. ¹ Kings xv. &c. ² Kings viii. 21. ² Kings xiv. 7. ¹ Macc. v. 65. *Jos. Ant. Jud. L. xiii. c. 17.*

² 2 Kings viii. 22. ² Chron. xxi. 8, &c.

K

Esau's

Esau's marriages had occasioned, freely consented to the proposal of Rebekah.

Chap. 28.

To put that design in execution Isaac sent for Jacob, and charged him not to take a wife to himself of the daughters of Canaan, but to arise and go to Padan-aram, to the house of Bethuel, and marry one of the daughters of Laban his mother's brother. At the same time, that the blessing he had given him might not be thought to be of less force, because it was obtained by subtlety, he renews and confirms it to him: *God almighty bless thee, and make thee fruitful, and multiply thee, that thou maiest be a multitude of people: And give thee the blessing of Abraham, to thee and thy seed with thee, that thou maiest inherit the land wherein thou art a stranger, which God gave unto Abraham.* And then he sent him away in haste to Laban the brother of Rebekah, Jacob's and Esau's mother: Jacob being named first here, as declared now both Isaac's heir, and heir of all the promises.

Esau understanding the strict charge his brother had, not to marry with any Canaanite, and how grateful his compliance therewith was to his father, discovered how much he had disoblighed him

in his own former matches. In hopes therefore of recovering his favour in his brother's absence, he took Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife. By this conduct Esau seems to have given up all expectation of the blessing; since he could not but know, that this family, being descended from a bond-woman, was not to inherit the promise of Canaan made to Abraham and Isaac.

Jacob, as has been said, being sent away in haste, and in a manner quite alone, and without any considerable presents to court a wife, or gain the kindness of Laban, travels for Haran, relying upon little else but divine providence for success. And lighting upon a convenient place to lodge in, which was shaded with almond trees, and for that reason called *Luz*, the sun being set, he

- This conduct appears strange considering the length and difficulties of the journey, and that he was lately declared the heir. *Josephus* tells us, it is difficult in winter to travel thro' Mesopotamia on the account of deep ways, and in the summer by reason of drought; besides that such travellers were exposed to robberies, which could not be avoided without great care. *Ant. Jud. L. i. c. 16. § 1.* But the true reason of it appears to be, that Jacob was very desirous his departure might be concealed from Esau; and that he rather chose to go in such circumstances, than by a great preparation to discover beforehand to Esau when and whither his journey was designed.

tarried there all night, using a large stone for his pillow. In this place he had the favour of a divine dream, wherein he had the representation of a ladder placed on the earth, whose top reached to heaven, the angels of God ascending and descending on it. *And behold Jehovah stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and in thee and thy seed shall ALL THE FAMILIES OF THE EARTH be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that, which I have spoken to thee of.* When Jacob awaked, he found the vision in his dream so clear, and the impression upon his mind so strong, that he could not but conclude it to be truly a divine manifestation, tho not expected by him. Thereupon he expresses the reverence he had for the place, calling it *the house of God, and the gate of heaven.* To preserve the memory of this heavenly vision, and the assurances given him of divine favour, which probably were

² Vid. Maim. Praefat. Mor. Nev. et P. iii. c. 18.

on the first night after he went from home, he rose up early in the morning, and took the stone he lay on, and *set it up for a pillar**, upon the top of some other stones which he heaped together, and *poured oil upon it**, and called the name of the place *Bethel*, that is, *God's house*. To express farther his gratitude and devout affection to God, Jacob laid himself under a solemn and religious vow, that upon his safe and successful return from this journey he would perform some special service to God, and worship him with extraordinary devotion, consecrate this place to his honour, and dedicate a tenth part of all that God should favour him with to pious uses.

After this Jacob pursued his journey Chap. 29. with chearfulness, and reached Charran in Mesopotamia, lying eastward of Canaan. But being a perfect stranger, he

* *Matsebab. Heb.* Et erexit [lapidem] in titulum. *Vulg.* Καὶ ἔστησεν αὐτὸν στήλην. LXX. When the nations, which were idolatrous, worshiped pillars, the use of them was forbidden, *Deut. xvi. 22.*

* To consecrate it as a monument of God's mercy to him. From hence the pagan custom came of anointing stones, and paying worship to them. *Vid. Voss. de Idol. L. vi. c. 39.* Such stones were in consequence called λίθοι λιπαροί. So, Πάντα λίθον, τὸ δὲ λεγόμενον, λιπαρὸν, προσκυνοῦντες. *Clem. Alex. p. 713. ed. Paris.* They were also called βαιτύλια. *Vid. Boch. Canaan, L. ii, c. 2. p. 707.*

rested at a well in a neighbouring field, where he found some flocks of sheep lying under a shade for watering, with their shepherds by them. Jacob upon inquiry found that they were of Haran, and well acquainted with his uncle Laban (who was well, as they informed him) and that his daughter Rachel, with the shepherds under her, was every minute expected at the well. Jacob then said, that he thought, since the day was yet high, it was proper to water the sheep, and drive them from the shade into the fields to feed. To which they replied, that the well was common to all the town at such a particular hour, and that it was against the rules of the place to uncover the water, till all the flocks were come together. While they were thus entertaining one another in discourse, Rachel herself came with servants under her; and Jacob being told who she was, went to her, and with great courtesy and activity assisted in watering her flock. This kind behaviour made Rachel inquire of him, who he was. Jacob soon acquainted her, that he was Rebekah's son, and nearly related, and saluted her as his kinswoman with more than ordinary affection, for he wept for joy to see her. She immediately ran, and told her father. When Laban heard the

the

the reason of his coming from home, God's providence over him in his journey, and his happy meeting with Rachel, he received him with all tenderness and respect, and said to him, *Surely thou art my bone, and my flesh.* And Jacob abode with him the space of a month, when Laban said to him, *Because thou art my brother, is it fit that thou shouldest serve me for nought? Tell me, What shall thy wages be?* To whom Jacob replied, *I will serve thee seven years for Rachel thy younger daughter.* Laban accepted the proposal, and the affection Jacob had for Rachel made the seven years service seem to him but a few days.

All things thus agreed upon, at the term fixed Jacob demands his wife; and Laban with all seeming readiness and sincerity consummates the marriage, by inviting the chief heads of the town to the wedding feast, as witnesses to confirm and establish the matter, agreeably to the usage of those times. But it being the custom then to bring the bride to her husband's bed veiled, and without lights, Laban takes this opportunity to impose upon Jacob, by bringing to him 'ten-

¹ *Raccob.* Sed Lia lippis erat oculis. *Vulg.* 'Οι δὲ ὀφθαλμοὶ Λίας ἀσθενεῖς. lxx. Oculi autem Liae erant pulehri. *Onk.*

der-eyed Leah, who was less amiable, instead of his beloved Rachel. Next morning Jacob, finding himself deceived, expostulates with Laban. *Did I not serve with thee for Rachel? wherefore then hast thou beguiled me?* Laban excused himself, by pretending that it was not usual there to marry the younger before the first-born. Which seems to have been a mere shift, since he ought to have acquainted Jacob with it at the first. To Leah Laban gave Zilpah for an handmaid, and said to Jacob; compleat the week's festival for the present match, and promise other seven years service, and Rachel shall be yours. Jacob complied, and Rachel was married to him, and Laban gave to her for a waiting-maid Bilhah his handmaid. The affliction that Leah had, on the account of Jacob's discovering greater love to Rachel than herself, was considerably abated by God's blessing her with children, while Rachel for a long time continued barren. To her first-born the name *Reuben* was given, that is *a son of regard*: for, said she, *Surely the Lord hath looked upon my affliction*, and I shall now have an equal share in the affection of Jacob. Her second she called *Simeon*, that is, *the Lord hath heard or considered me*. Her third, *Levi*, that is, *constant society*: her fourth, *Judah*,

Judah, which signifies *thanksgiving*: and then she left bearing for some time.

The promise made to Jacob, as well Chap. 30. as to Abraham and Isaac, that *his posterity should be as the stars of heaven for multitude, and that in his seed ALL THE NATIONS OF THE EARTH should be blessed*, occasioned Rachel to look upon her sister with an envious eye, to see her enjoy so happy a prospect, while she was deprived of it, and continued barren. Her impatience rose to such an height, as to make her say to Jacob, *Give me children, or else I dye.* Jacob, who was justly angry at this rash speech, asked her, how it was possible for him to procure, what providence was pleased to deny? Rachel then, probably in imitation of Sarah, persuaded him to take her woman Bilhah to be his wife, whose children she might look upon as her own, though not born of her body. Jacob complied with her, and had two sons by Bilhah. To the first she gave the name of *Dan*, that is, *judgment*; since God had in some measure vindicated her from the reproaches of her sister, and had heard her prayers. Bilhah conceived again, and bare Jacob a second son, whom Rachel called *Naphthali*, that is, *strugling*: for, said she, *with great wrestlings have I conflicted with my sister, to have another child before her,*

her, and have prevailed. Leah fearing she might have no more children herself, in imitation of her sister, and from the same principle, gave to Jacob Zilpah her maid to be his wife. The first son he had by her, Leah named with his consent *Gad*, which signifies *a troop*; and the second she called *Asher*, that is *blessed*. Reuben, the eldest son of Leah, in the days of wheat-harvest, which began at pentecost, when the first-fruits of wheat were offered, found agreeable fruits of a tree or plant, and brought them to his mother. Their beauty and pleasantness were so great, as to raise in Rachel a strong desire to have some of them. Leah in a pet told her, it was too much to have her husband's affections, and her fruit too. Whereupon Rachel to pacify her made her an offer of Jacob's company that night, which she accepted. And God hearkened to the earnest prayer of Leah, and gave her another son, which she thought to be a reward for parting with Zilpah to her husband; and in memory of this agreement with Rachel, she called the name of this son *Issachar*, that is, *bire*. After this she had a sixth son, upon which Leah

Vid. J. Ludolfi Comment. in Hist. Æthiop. p. 139.

said: *Now will my husband dwell with me, since I have born him six sons; and she called his name Zebulun, that is, dwelling together.* Afterwards she bare a daughter, whom she called *Dinah*, a name of the same import with *Dan*. God, having now for a sufficient time tried the patience of Rachel with the affliction of barrenness, was pleased at last to bless her with a son of her own body, whom she called *Joseph*, a word signifying both *to add* and *to take away*; since God had taken away her reproach, and added to her a son.

Jacob's fourteen years service with Laban being now fully expired, he thought of returning to his own country, and accordingly acquainted Laban with his design. Laban intreated him to continue, since *the Lord had blessed him for his sake*; and assured him that he would give to him, whatever wages he should demand. Jacob replied, that since he had been instrumental to his prosperity, it was proper now that he should make some provision for his own family, which at this time was pretty numerous. What you say, answered Laban, is but highly reasonable; make therefore your demands. Jacob then (by divine direction) told

¹ Chap. xxxi. 11, 12, 13.

him,

him, that he insisted upon no part of his present estate, but would make the following bargain with him for the future. *Let, sais he, the sheep and goats, which are now spotted, be removed; and such, as hereafter shall fall any way marked, come to my share.* This was a thing so unlikely to happen, that Laban very readily embraced the motion. The better to prevent all suspicion, Jacob consented to have all the spotted cattle of every kind immediately separated from the rest of the flocks, and put for the future under the care of Laban's own sons, at the distance of three days journey; so that Jacob had none but cattle of one uniform colour to breed by. By the same divine direction, upon which Jacob proposed the agreement, he pilled off the bark from rods of green poplar, almond, and chesnut, at certain distances, till the white appeared between the bark, which was of a different colour. And these rods thus prepared he laid in the chanel of water, where the cattle came to drink at coupling time; and the flocks conceived before the rods¹, and brought forth

¹ Graeci patres plerique ad miraculum referunt, quod ad virgarum obtutum varios agnos concepere Labanis oves. Sed videntur Latini patres in diversa esse sententia. Vid. Boet. Hieroz. P. i. L. ii. c. 49.

forth cattle ring-straked, speckled, and spotted. To observe his agreement with Laban, he kept the spotted cattle apart from the rest of the flock; but he put the speckled cattle produced by the former device foremost in coupling time, that Laban's flock might always look upon them, and thereby be the more apt to conceive the like. And those, which brought forth spotted ones by this second artifice, he also put by themselves, and suffered them not to be mingled with Laban's cattle. A third artifice was to lay the rods before the strongest cattle, but when the cattle were feeble he put them not in; so the feeble were Laban's, and the stronger Jacob's. And thus Jacob *increased exceedingly, and had much cattle, and maid-servants and men-servants, and camels and asses.*

Jacob had not lived above six years Chap. 31: in this flourishing condition under Laban, but Laban's sons gave out threatening expressions against him; and Laban himself grew so cold in his looks and behaviour to him, that he found things were likely

* Proinde fatendum, imaginationem pecudum tantum fuisse causam adjuvantem, ac plus in hoc negotio virtuti esse tribuendum divinae; quae suo concursu sic debilem adauxit causae secundae vim, ut quod sola non posset secundum naturam, id divina benedictione praestaret supra naturam. *Voss. De Idol. L. iii. c. 22. See likewise, Boet. Hieroz. P. i. L. ii. c. 46. p. 90.*

to go ill with him, if he staid any longer. And to confirm him in this conclusion, *Jehovah* appeared to Jacob, and said to him: *Return unto the land of thy fathers, and to thy kindred, and I will be with thee.* Jacob therefore sent and called Rachel and Leah into the field: fearing, it is likely, that he might be seised by Laban and his sons, if he went to the house; or that he might with greater privacy discourse with them. How faithfully, saith he, I have served your father, and how ill he has rewarded me, you are not insensible. After fourteen years service for you, I had to this day received nothing, but a numerous family unprovided for, had not God himself directed me to the present agreement with Laban, which notwithstanding all his shifts (for *he hath changed my wages ten times*) he could not prevent from turning to my advantage.

That is, *very often*, as some interpret it. Others think that he really changed his wages just ten times. For he served him six years, after he had made the agreement with him mentioned in the foregoing chap. ver. 31. And the first year he stood to his bargain. But seeing him thrive exceedingly, he altered the form of the engagement at the end of that year. And in like manner, every half year, when the ewes brought forth young ones, (which they did twice a year) and he saw them spotted, he broke his contract, and made a new one less advantageous to Jacob; sometimes restraining it to one sort of cat-

tle,

tage. And now both your father and brothers so envy my prosperity, that they will seize upon what I have, if I secure not myself by a private and timely retreat. Farther, that God, who appeared to me at Bethel, the creator and governour of the world, and who by a visionary representation at first directed me to take the spotted and speckled cattle for my wages, has appeared now and given me an exprefs warning to be gone, and promised me his protection. Rachel and Leah readily replied: *Is there yet any portion or inheritance for us in our father's house? are we not counted of him strangers? for he hath sold us at the price of your labour for fourteen years, and no return has been made to you for the toil, whereby he has raised himself to his prosperity. As to what you have gained by this late agreement, it is in our opinion yours. Now then, whatsoever God hath said unto you, do. On a shearing day, when Laban was ingaged at a distance, Jacob ordered his wives and all*

tle, sometimes to another, and not letting him have the whole benefit of his contract. Which is not at all improbable, for Jacob mentions his ill dealing with him in the very same words, ver. 41. and in the next verse to this he relates, how Laban would sometimes let him have only the speckled, at another time none but the ring-freaked; and so we may suppose of the rest. Thus Patrick.

his

his family to meet him in the field, and marched off with all the goods he had gotten in Padan-aram, passing over the river Euphrates, and making the best of his way to Gilead, and so to Canaan. *Rachel had stolen the images, that were her father's*: whether from a superstitious fear, lest her father inquiring of them, should know which way they were gone; or to convince Laban that his Gods could not preserve themselves, much less do any service to him; or that she might have some portion of his goods, which she thought justly belonged to her (for the images were made of gold or silver) is uncertain. When three days after Jacob's flight, Laban was acquainted with it, he took his brethren with him, and pursuing Jacob seven days, overtook him in mount Gilead. To prevent Laban's attacking and plundering Jacob,

Theraphim. Deorum penatium signa. Ejusmodi autem statuæ ab earum cultoribus oracula edere censebantur, solebantque interrogari. Inter superstitiones Babyloniorum regis, futurorum cognoscendorum avidi, hæc memoratur, *Ezech. xxi. 21. Sciscitatus est Theraphim.* *Zach. vero cap. x. 2. Theraphim,* inquit, *vana sunt loquuti, barioli viderunt mendacium.* Quidam viri docti vocem deduxerunt a *rapha* sanavit, alii a Syriaco verbo *thrapp*, quod et percunctari et indicare sonat. Alii vero existimant *Theraphim* et *Seraphim*, quod nomen est angelorum, idem esse. Vid. *Spenc. Ifsmanajo. Onkelos. Vid. Main. Mor. New. P. iii. 29. et Lud. de Dieu in loc.*

God

God came to Laban the Syrian in a dream by night, and charged him not to offer the least violence to Jacob, or any thing belonging to him; but on the other hand dispose himself to an amicable agreement with one, who had done him such eminent services; and to speak nothing to him, either good or bad, about his return to Padan-aram'. Early in the morning Laban coming up with Jacob, in pretty warm terms thus expostulated with him: *What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal from me?* without suffering my daughters to take their leave of me, and without giving me an opportunity to express my satisfaction in their marriage by an entertainment of music, and to take my last farewell of them? Surely you must own this conduct to be extremely uncivil. But (continued he) if you had no regard to civility, principles of religion might have had some restraint upon you, and prevented your

¹ Μὴ ποτε λαλήσης μετὰ Ἰακώβ πονηρά. LXX. Ne quidquam asperere loquaris contra Jacob. *Vulg.* Ὅραρ δὲ ὁ Θεὸς αὐτὸν ἐπιστάς, παρένευσε λαβόντι τὸν γαμβρὸν καὶ τὰς θυγατέρας ἡγεμῖν, καὶ μηδὲν εἰς αὐτὰς ὑπὸ θυμῷ τολμᾶν. *Jos. Jud. Ant. L. i. cap. 19. § 10.*

stealing my gods. *It is in the power of my hand to do you hurt: but the God of your father, whose influence I have experienced all the time you have continued in my service, spake to me yesternight saying, Take heed that thou speak not to Jacob either good or bad.* To Laban Jacob made at first a short reply: That it was owing to the late unkind behaviour of himself and his sons, that his going away was so secret. But with regard to the other part of the charge, *With whomsoever, saith he, thou findest thy gods, let him not live; before our brethren discern thou, what is thine with me, and take it to thee.* Laban searched in every tent till he came to Rachel's. *Now Rachel had taken the images, and put them into the camels furniture, and sat upon them; and intreated her father, that he would excuse her not rising up to pay him reverence, since the custom of women was upon her.* Laban excused her, and apprehending that he should not find the images, gave over all further search. Jacob now with a higher tone, and in a warmer manner thus reproached Laban: *What is my trespass, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? Set it here before*

fore my brethren, and thy brethren, that they may judge betwixt us both. These twenty years have I been with thee, thy ewes and thy she-goats have not cast their young : such has been the success which has attended my serving thee, thro' the blessing of the God of Abraham and Isaac upon my care. *The rams of the flock have I not eaten, but rather contented myself with pulse, or such like mean diet, to promote thy interest. That which was torn of beasts, I brought not unto thee; I bare the loss of it; of my band didst thou require it, whether stolen by day, or stolen by night : so severe and inhuman was thy behaviour to me. In the day the drought consumed me, and the frost by night; and my sleep departed from my eyes: this has been my manner of life for twenty years, and except the God of my father had been with me, surely thou hadst sent me away now empty. But God hath seen my affliction, how ill thou hast treated me, and hath taken care to relieve me. Laban conscious of the truth of Jacob's reproaches, and sensible that God had taken him under his protection, desired Jacob to enter into covenant with him; to which he readily agreed. Jacob then took a stone, and set it up for a pillar, whose aspect might be towards*

the land of Canaan; and ordered his brethren to gather stones, and make a heap broad at top, so as to serve for a table. Which was called by Laban and his family in their Chaldee tongue, *Jegar-sabadutha*; and by Jacob in the Hebrew, *Gilead*, that is, *the heap of testimony*: and to express their appeal to God, who will reward the sincere and punish the perfidious, *Mizpah*, which signifies a *watch tower*. The terms of the covenant were: That Jacob should treat well Rachel and Leah, and make their children his heirs, and not lessen by a second marriage any part of their inheritance. On the other side Laban engaged for himself and his successors, not to give Jacob or his heirs the least disturbance in the enjoyment of their present or future estate: and Jacob promised the same on his part. These articles were mutually ratified by solemn oath, and attended with sacrificing and feasting together. *And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them, and returned to Haran.*

Chap. 32. Jacob pursuing his journey toward Canaan was possessed with a new fear, lest Esau retaining his former resentment should attempt to prevent his peaceful return to his father's house. To support him

him under this apprehension, the angels of God met him, ranged in the order of an army in *two hosts*, thereby instructing him that they were ready for his defence. In memory of which he called the name of that place *Mahanaim*. Before he passed over Jordan, he sent messengers to his brother in the land of Seir, which Esau, it seems, had conquered in Jacob's absence¹, to congratulate him on that account; and at the same time to try, how he stood affected to himself. The message he ordered them to deliver was as follows: My lord Esau, thy servant Jacob has sent us to acquaint you, that he has sojourn'd till now, which is twenty years, in the *service* of Laban, that he

¹ When Jacob was taking his flight from Canaan and going to Padan-aran he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending upon it. This was a proper representation at that time, to assure to Jacob not only an extensive providence in general, but that in particular God by his angels would conduct him to Padan-aram, and return him to Canaan in safety. When now he was entering into the land, which had been promised to him, and was under terrible apprehension from his brother Esau, to encourage him the angels appeared in the arrangement of an army, to guard and protect him. However the report, which his messengers made, of Esau's coming to him with four hundred men so distressed him, that he prepared presents for him in the most skilful manner, hoping by them to soften him.

² Gen. xxvii. 40.

has however ' oxen, and asses, flocks, and men-servants ' and women-servants, and desires that he may find favour in your sight. The messengers upon their return reported, with how much respect Esau received them, and that he was in the way to meet Jacob attended with four hundred men, to show his own greatness, and to do honour to him. Jacob, conscious to himself what just cause of resentment his former conduct had given to Esau, was not a little terrified at the number. The vision of angels indeed might have fortified him against all fear of Esau's meeting him, but the first motions of such a passion cannot be prevented. To secure himself against the worst that might happen, Jacob divided his company into two bodies, the one to travel

' Equi autem et cameli non ubique et apud quosvis habentur : unde in spoliatione Midianitarum nullorum animalium mentionem fieri invenimus, nisi ovium, boum, et asinorum, qui soli omnibus hominibus necessarii sunt, praefertim vero illis, qui in agris, et silvis habent negotia. Ita dicit Jacob : et sunt mihi boves, asini, et oves. Verum equi et cameli non apud quosvis reperiuntur, sed tantum apud paucos quosdam insigniores, et aliquibus tantum in locis. *Mar. Nev. P. iii. c. 39.*

* Syros omnes esse haud paulo mancipiorum melius, propter servilia ingenia, quam militum genus. *Livius L. xxxv. c. 49.* Hic Syri, levissima hominum genera et servituti nata. *Id. xxxvi. c. 17.*

at a distance from the other ; that if the foremost should be attacked and vanquished, the other might have an opportunity to provide for their escape. And at the same time he thus addressed himself in prayer to God : *O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, return unto thy countrey, and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan, as a solitary traveller, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother Esau : for I fear him, lest he will come and smite me, and the mother with the children. Thou hast said, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.* Having commended himself to God, and expressed his reliance upon his command and promise, his fear was greatly abated. And that night he lodged in or near Mahanaim, where he hoped God would command the angels, which he had seen, to protect him. Then of such cattle as were in his power to present to his brother (since he had no jewels nor precious raiment) he took with great consideration,

and in exact proportions', two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foles. And he delivered them into the hand of his servants every drove by themselves; and said unto his servants, pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau, my brother, meeteth thee, and asketh thee saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's, it is sent as a present unto my Lord Esau: and behold also he is behind us. For he would not have Esau think, he was afraid to see him. In like manner he commanded the second and third droves, and those who followed them, to express themselves as he had directed. This he did, that every new drove, and new speech might make a new impression upon Esau, and dispose his brother to receive him with an intire friendship. The presents

¹ Jacob offert Esau capras ducentas et hircos viginti, et oves ducentas et arietes viginti, proportionē decupla utrobique servata; quam Varro, *De re rustica*, suo commendat exemplo libri secundi capite tertio, *De maribus*, inquit, et focminis idem fere discrimen, ut alii ad denas capras singulos parent hircos, ut ego. 2 Chron. xvii. v. 11. Vid. Boet. Hierozoic. P. i. l. ii. c. 53. § 4.

were sent first over the ford Jabbok, and then before break of day he made his family pass over the same brook. But tarrying himself behind alone for some time, he renewed his addrestes to heaven¹. When he had done, a man incoun-tered him², with whom he grapled till the breaking of the day, and *when he saw that he prevailed not against him, the angel gave over the combat*. But to let him know who he was, and what he could have done, had it not been contrary to the design of the conflict, *he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint*³. And he said: Detain me no longer, 'tis break of day, your

¹ Hof. xii. 4. *Yea he [Jacob] had power over the angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us. Even the Lord God of hosts, the Lord is his memorial.*

² Idem dicit R. Chijab, de eo, quod in historia Jacobi legimus, *luxatus est vir cum ipso*, quod scil. in visione prophetiae factum fuerit, quia postea explicatur, quod angelus fuerit. *Maim. Mor. Nev. P. ii. c. 42.*

³ *Becaph jerico. Heb.* Tetigit nervum femoris ejus, et statim emarcuit. *Vulg.* Καὶ ἥψατο τὸ πλάτυς τὸ μηρὸν αὐτοῦ, καὶ ἐνέκρινε τὸ πλάτυς τὸ μηρὸν Ἰακώβ. LXX. Et tetigit in palmam femoris ejus, et commota est palma femoris Jacob. *Onk.* Tetigit acetabulum femoris ejus, et luxatum est acetabulum femoris Jacob. *Samarit.* Tetigit coxendicem ejus, luxataque est coxendix Jacob. *Vers. Syr.* Tetigit ischium femoris. *Vers. Arab.* Et tetigit latitudinem femoris ejus, et commota est latitudo femoris Jacob. *Jon. T.* Et dimota est vola femoris Jacobi. *Jer. T.* Acetabulum femoris. *Buxt. Caph,* ubi-
cunque

your family and flocks are preparing to march. To whom Jacob answered: *I will not let thee go, except thou bless me.* Know then, said the angel, that what now has past between us is designed to remove thy fear of Esau, and give thee assurance, that thou shalt prevail over him. And for that reason thou shalt not only be called *Jacob*, but *Israel* ; for, as a prince, thou hast power with God and with men. And Jacob called the name of the place *Penuel*, that is, *the face of God* ; for, sais he, *I have seen God face to face, and my life is preserved.* I doubt not but I am safe, and God will preserve me from any hurt by Esau. In memory of this patriarch's halting upon the angel's touch, his descendants afterwards abstained from eating that particular part of the beast, which answered to that in which Jacob was lamed.

cunque occurrit, cavum quiddam sonat, Radix *caphab*, curvum esse, aut *curvare* significat; unde fit ut *caph*, plantam pedis, aut *volam manus*, quae incurvae sunt, seu concavae, passim denotet. Videtur ergo debere hic quaeri pars aliqua femoris concava, qua luxata, claudicatio Jacobi creari potuit. Nulla autem pars melius hic convenit ea, quam anatomici *κνήμιν* vocant. Hanc cavitatem acetabulum vocabant Latini. Vid. Cleric.

Quoniam si contra Deum fortis fuisti, quanto magis contra homines praevaleris? *Vulg.* "Οτι ἐνίκυρας μετὰ Θεοῦ, καὶ μετὰ ἀνθρώπων δύναϊς ἔσῃ. LXX.

Gen. iv. 14.

Soon

Soon after Jacob had overtaken his family, and travelled some way with them, he lifted up his eyes, and saw at some distance Esau and his train. Jacob then put in order his family, placing his handmaids and their children in the front, Leah and hers in the middle, and Rachel and Joseph last; that those he most favoured might be remotest from danger, in case of an assault. Jacob then advancing at the head of them towards Esau, bowed himself to the ground seven times; and Esau forgetting all past resentments ran to meet him, and embraced him in the tenderest manner. And when upon his inquiry, to whom the women and children belonged, Jacob replied, *The children which God hath graciously given thy servant*; they in order came near, and bowed themselves. Esau then refused Jacob's present, since his own circumstances were large; but Jacob intreated him, if he had found favour in his sight, to accept of it, which Esau did; and in return invited him to Seir, and offered to conduct him thither in person. But Jacob told him, that his children were tender, and that the flocks and herds which were with young would dye, if they were overdriven one day; and therefore he requested his brother to travel on before, his own pace, and he would follow him,

as fast as the children and cattel would admit, till he arrived at Seir. Esau consented, yet would leave some of his attendants to conduct him to his house, but Jacob desired to be excused that ceremony. *Esau then returned that day on his way to Seir.* After this visit to his brother at Seir, and probably another to his father Isaac at Gerar, Jacob from thence journied to Succoth, about forty miles northward, in the land of Canaan, where he built booths for his cattle, which gave the name of *Succoth*, that is, *tents* or *booths*, to the place. Continuing there but a short time, he came safe to a city of Shechem¹, or to the city called *Shechem*; where intending to reside, he purchased *a part of a field, where he had spread his tent, of the children of Hamor, Shechem's father, for an hundred pieces of money*². And he erected there an altar, and called it *El-elobe-Israel*.

During

¹ *Schalem* *bbir* *Schechem*. *Heb.* Et venit Jacob sanus in civitatem Sychem. *Onkelos.* Deinde ingressus est Jacob incolumis in civitatem Nabolos. *Arab. Ver.* Tandem venit Jacob salvus, una cum omnibus quae habebat, in civitatem Sychem. *Jon. 7.* This may refer to the soundness of his leg; or to the safety of his person, in that he received no hurt by his brother Esau; or to the safety of every thing he possessed, no evil accident having befallen him of any sort since he left Laban.

² Jacob emisse legitur partem agri filiorum Hamor, *עאָלדן אַמאָר* centum agnis, quod praeter *Graecos* sequuntur

During Jacob's stay in the confines of Chap. 34. Shechem, Dinah, the daughter of Leah, at a time when some public festival was to be celebrated', *went out from her mother's tent to see the daughters of the land*, unguarded by any of her brothers. When Shechem (from whom probably the city had its name) the son of Hamor the Hivite prince of that country saw her, he took her by force and ravished her². Af-

tur Chaldaicus, Syrus, Samaritanus, Arabs uterque, et Vulgatus interpretes. Alii tamen ἐκάδον μυνῶν, id est, centum minis, legunt, *alpha* extrito: aut pro agnis nummos intelligunt agni effigie signatos, quales cudisse legitur Servius rex Romanorum. *Act.* vii. 16. Vid. *Bochart. Hierozoic.* P. i. L. i. c. 2. et L. ii. c. 43. Item *Cleric. in loc.* The word *kesita*, as the learned *Bochart* has evidently proved, signifies some kind of money; since, tho the antient versions have rendered it a *lamb*, it is never used to expresse that idea in other places. *Kofeth* in Hebrew denotes truth, and *kesita* may signify money which has its just fineness or weight, for the word is applied to weights, *Deut.* xxv. 15. *Prov.* xvi. 11. Those, who to reconcile our rendering with the antient versions *an hundred lambs*, interpret it of money, which had stamp upon it a lamb, in all probability mistake. For tho long before this they did not trade merely by the exchange of one commodity for another; yet, it is likely, that money was at this time weighed, and not stamp or coined. Abraham weighed to Ephron four hundred shekels for his field, and the word shekel comes from *sbakal* to weigh. This custom continued to David's time, 1 *Chron.* xxi. 25. And what is said of Servius the king of the Romans has no force, since that was many hundred years after.

¹ Τῶν δὲ Σικιμίων ἱερὴν ἀγῶνισαν, Δείνα, ἡ θυγάτηρ ἦν Ἰακώβου μόνη, παρῆλθεν, εἰς ἥν πόλιν ὁλομένη τὸν κόσμον τῶν ἐπιχωρίων γυναικῶν. *Jos. Ant. Jud.* L. i. c. 21. § 1.

² Συχήμεν φείσει δὲ ἀρπαγῆς. *Jos. Ant. Jud. Ibid.* Vi opprimens virginem. *Vulg.* Et accepit eam per violentiam. *Jen. T.* ter

ter this he could think of having no one but her, for he loved her exceedingly, and courted her to marry him with such professions of sincere kindness, as might gain her heart, notwithstanding the injury he had done her; and acquainting his father with his affection for her, put him upon treating with Jacob about the match. When Jacob first heard of his daughter's disgrace, which he did probably by some of Dinah's servants, he took no notice of it, till he could have the advice and assistance of his sons, who were now tending the cattle in the field which he had lately purchased, or some hired ground remote from the city. Hamor the father of Shechem went to Jacob, and made proposals of marriage. Jacob desired time to consider on it, till the rest of his family should return. The sons of Jacob received the news of their sister's disaster with grief and resentment. Hamor with the young prince came again to renew the proposal of a marriage, and acquainted them with the sincerity of his son's affection to Dinah; and offered to incorporate Jacob and his whole family into their society, and invest them with all the same rights and privileges of the country, that they themselves enjoyed. Shechem, the young prince, used his solicitations with them, promising

promising to give whatever they should demand for a dowry and gift, to make an honourable compensation for the injury he had done her; entreating only that they would favour him so far, as *to give him the damsel to wife*. The sons of Jacob, to whose consideration the patriarch had referred the affair, especially Simeon and Levi, brothers to Dinah by the same mother Leah, made answer: That whereas the religion they professed laid every male of them under an indispensable obligation to be circumcised, as the badge of their being the servants of the true God, they could not in conscience or honour consent to incorporate with any people, who would not submit to the same rite. If therefore they would comply with this condition, their request might be yielded to; otherwise they desired their sister might be returned, and they would be gone. These words pleased Hamor and his son Shechem, which is not strange, if we consider how passionately Shechem loved Dinah, and the great affection Hamor had to Shechem, *who was more honourable than all the house of his father*, that is, in greater esteem with his father, and all the family, than any other belonging to it. Besides Hamor was but a small prince, and his city little; which he thought would be

be greatly enriched and strengthened by incorporating with them Jacob's family, who were very wealthy. To which may be added his fear of the sad consequences, that might follow upon such an act of violence, as his son had committed. Upon the return of Hamor and Shechem they went to the gate of their city, where all public affairs were transacted, *and communed with the men of the city*, using many arguments to persuade the people to consent. *These men, say they, are peaceable, let them dwell in the land, and trade therein by a public law. The land is large enough, and part of it lies uncultivated, which these men will improve. Let us therefore incorporate with each other by marriages, to which they will not consent, but upon condition that every male among us be circumcised, as they are. Shall not their cattel, and their substance, and every beast of theirs be ours? Only let us consent to them, and they will dwell with us.* These arguments prevail'd, *and every male was circumcised, all who went out of the gate of his city.* Now upon the third day after this painful operation, *when they were sore, and began to be feverish, Simeon and Levi, Dinah's brethren, with their servants and attendants, took each man his sword, and came upon*

upon the city boldly, and slew all the males¹, particularly Hamor and Shechem his son, and rescued their sister Dinah, and carried her off. The rest of Jacob's sons, who were able to bear arms, came after the slaughter, and helpt to plunder the city, and took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive. It is reasonable to suppose, that Jacob caused the wives and children to be set at liberty, and restored to them their former possessions. But the spoil of the house of Hamor, and Shechem perhaps, Jacob's sons kept to themselves, in compensation for the wrongs, which they thought Shechem had done; none of the family probably surviving to own them. The news of this cruel act of revenge put Jacob into the utmost distress, in which he represented to Simeon and Levi, how odious they had rendered his character to all the neighbouring countreys, who, as

¹ Οὐσης ἑορτῆς καὶ τῶν Σικιμιῶν εἰς ἀνδρῶν καὶ ἐν-
ωχίαν τετραμμένων. ὅκλως πρῶτοις ἐπιβάντες τοῖς
φύλαξι κλίνουσι κοιμώμενοι, καὶ παρελθόντες εἰς τὴν
πόλιν ἀναιρῶσι πᾶν ἄρρεν, καὶ ἡ βασιλεῖα σὺν αὐτοῖς,
καὶ τὸν υἱὸν αὐτῆς φέρονται δὲ τὴν γυναικῶν. *Jos. Ant.*
Jud. L. i. c. 21. § 1. Et ascenderunt contra civitatem
quae habitabat secure. *Jon. Targ.*

his number was few, would unite and destroy him and his family. To whom they replied, *Should he [Shechem] deal with our sister, as with an harlot?*

This affliction happened several years after Jacob had left Laban. Joseph was then but six years old, and Dinah perhaps a year older; so that when she was forcibly taken away by Shechem, we may suppose her about fourteen. It is evident from the history, that when Jacob returned to Canaan, the eldest of his sons could not be thirteen years old. It is probable therefore that Jacob was an hundred and four, and Joseph thirteen years old, when this bloody fact was committed: so that it fell out seven years, or thereabouts, after the patriarch had left Padan-aram; a part of which time was spent in visiting Esau and his father Isaac, and part at Succoth, and four years, it is likely, near Shechem. All which time, it is remarkable, he had omitted to pay the vow he had made at

³ Non decet ut dicatur in congregatione Israelitarum, incircumcisi polluerunt virginem, et colentes idola inquinaverunt filiam Jacob. Verum sic conveniens est ut dicatur, incircumcisi interfecti sunt propter virginem, et colentes idola propter filiam Jacob: neque erit Sychem filius Hamor subsannans sermonibus nos; nam sicut mulierem meretricem et scortum, cui non est qui requirat, fecisset fororem nostram, si non fecissemus hanc rem. *Targ. Jon. et Jer.*

Bethel

Bethel, when he was taking his flight to Laban. Tho he had indeed erected an altar at Shechem and called it *El-Elobe-Israel*.

This cruel action of Jacob's sons made Chap. 35. it very unsafe for him to stay any longer in those parts. While he was in great perplexity, God said unto him, *Arise, go up to Bethel, and dwell there*, which was about twenty miles southward; *and make there an altar unto God, who appeared to thee, when thou fleddest from the face of Esau thy brother*. Then Jacob called upon his family, and hired servants who lived with him, to prepare themselves for the solemn worship of Jehovah, by putting away the strange Gods that might be among them (such as the *Theraphim* stolen by Rachel from her father, or any thing of that kind brought from Mesopotamia, or plundered from the Shechemites without his knowledge) and by washing their bodies, and changing their garments. *And they gave unto Jacob all the strange Gods, which were in their hand, and the ear-rings¹ that were*

¹ Quae vero imagines inveniuntur urbium portis impositae, si in manu fuerit forma virgae, vel avis, vel pilae, vel gladii, vel coronae, aut annuli; arguuntur eo ad cultum factae, eoque illicitae sunt ad quaestum. Vid. *Maim. De Idol.* c. vii. § 8. Et monilia, quae erant in auribus habitatorum Sychem, in quibus depicta erat imago idolorum ipsius. *Jos. Targ.*

in their ears; either in the ears of the idols, or which were worn by themselves as amulets, having the effigies of some God, or symbolical notes, which they fancied would preserve them from several mischiefs. And Jacob after (as some think) he had broke these in pieces, or melted them, hid them under the oak¹, which was by Shechem. Tho it took up some time to do all this, yet the people of the land did not fall upon Jacob's family, because the terror of the Lord was upon the cities round about them. So Jacob and all the people who were with him arrived safe at Luz, that is Bethel, where he built an altar², and called the place El-beth-el; because God there appeared to him, when he fled from the face of his brother.

At this time Deborah, Rebekah's nurse died. It is probable that when Jacob went to see his father, Rebekah being dead, Deborah was desirous to live with his wives, who were her country-women; and that her death is here mentioned, to give an account how this oak came by the name of *Allon-bacuth*, that is, the *mournful oak*³, in after-times. And God

¹ At ille infodit ea subter terebinthum. *Vulg.* ἐπὶ τὴν τερέβινθον. *LXX.* sub terebintho. *Samarit.*

² Ἀπαράς τε τ' ἐντεῦθεν, ἐν Βεθὴλ οὗς ἔδυσεν. *Jos. Ant. Jud. L. i. c. 21. § 2.*

³ Verse 1.

appeared

appeared unto Jacob again, and said, Thy name shall not be called any more Jacob¹, from supplanting thy brother, and getting the advantage of him; but Israel shall be thy name; and he called his name Israel², that is, a prince with God: and added, I am God almighty, by which name I blessed Abraham³, and Isaac blessed thee⁴; be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham, and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him⁵, in the place where he talked with him. And Jacob set up a pillar in the place to be a monument of the goodness of God, who had there appeared to him, and made him such kind and gracious promises; a pillar of stone, which he consecrated to divine service, by pouring a drink offering and oil upon it, and offered up praises to Jehovah, owning that all the blessings he possessed were from him, and paid according to his vow the tenth of all that God had given him⁶,

¹ Chap. xxviii. 13.

² Chap. xxxii. 28.

³ Chap. xvii. 1.

⁴ Chap. xxviii. 3.

⁵ Et ascendit ab eo gloria Domini. Onkelos. Et ascendit ab eo divina majestas Dei. Jon. T.

⁶ Chap. xxviii. 22.

calling the name of that place, where God spake with him, Bethel.

Jacob after some time ¹ journeying from Bethel travelled towards Hebron, to pay his last visit to his father Isaac, who was removed thither from Gerar. Upon the road ², a little way from Ephrath, Rachel fell into labour, which was attended with such difficulty, that tho she was delivered of a son, yet she liv'd not long after; and as her soul was departing she call'd his name *Benoni*, that is, *the son of my sorrow*; which Jacob changed into *Benjamin*, that is, *the son of his strength*, or of his old age. As a testimonial of his great affection for Rachel, Jacob set up a pillar over her grave ³. When the usual time of mourning was

¹ Egressus autem inde, venit verno tempore ad terram, quae ducit Ephratam. *Vulg.*

² Vid. *Cleric. in loc.*

³ Statuae nomine in lege prohibita censetur structura, ad quam se omnes congregant; quamvis id fiat ad servendum Deo vero. Talis enim est cultus idolorum. Dictum autem est, *neque eriges tibi statuum*, Deut. xvi. 22. Vid. *Maim. De Idol. cap. vi. § 8.*

Statuae nomine in lege prohibita scriptoris nostri haec sententia est, non statuas quasvis, sed supersticiosas duntaxat, esse interdictas; non illas itidem, quae in rei aliqujus testimonium ponerentur. Qualis illa Jacobi, *Gen. xxviii. 22. xxxi. 52. Annot. Voss.*

Ἄλλ' ὥστε στήλη μένει ἑμπεδον, ἥτ' ἐπὶ τύμβῳ
Ἀνὴρ εἰσὶ καὶ περὶ θήλειᾳ, ἢ γυναικός.

Hom. Iliad. P, v. 434, 435.

over, *Israel* journeyed, and spread his tent beyond the tower of Edgar, that is, the tower of the flock. There Reuben defiled Bilhah, his father's concubine; and tho he thought to have concealed it from him, yet it came to his knowledge, for which it is probable he gave him severe rebukes²; and afterwards deprived him of his birth-right³.

The number of Jacob's children being now completed by the birth of Benjamin, the historian thought proper here to enumerate them. And they being all born (except Benjamin) before he had the name of *Israel*, they are stiled the sons of *Jacob*. The sons of *Leah* were *Reuben*, Jacob's first-born, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulun*: the sons of *Rachel*, *Joseph* and *Benjamin*: the sons of *Bilhah*, Rachel's handmaid, *Dan* and *Naphtali*: the sons of *Zilpah*, Leah's handmaid, *Gad* and *Asher*. After Jacob had resided with his father some time in Hebron, Isaac died in the hundred and

² This is the first time the historian calls him *Israel*. And the Jews tell us that the reason, why he now gives him that name, is, because he bore the death of his beloved wife with great patience and submission to the will of God.

² Καὶ ἤκουσεν Ἰσραὴλ, καὶ ἐπλήκει αὐτῷ ἐν ὀνόματι αὐτοῦ. LXX. Et audivit Israel, et displicuit illi, et dixit, vae forte ex me exierit aliquis degener, &c. *Tar. Jon.*

³ Chap. xlix. 3, 4.

eightieth year of his age, and his sons Esau and Jacob buried him.

Chap. 36. To show the accomplishment of Isaac's blessing¹, the historian sets down the marriages of Esau, and the character of his descendants. Esau took two wives of the daughters of Canaan, and a third of the family of Ishmael. These went each under several names, *Bashemath*², called also *Adah*; and *Mahalah*³, called also *Bashemath*; and *Judith*⁴, called also *Abolibamah*. By *Adah* he had Eliphaz⁵, who by Timna his concubine was father of Amalek; and from whom sprung Teman, Omar, Zepho, Gatam,

¹ Gen. xxvi. 34.

Maimonides assigns another reason: Enarratio familiarum et stirpium filiorum Seir est propter certum quoddam praeceptum, *Exod. xvii.* hoc videlicet: Quod Deus praeceperit delere omnem memoriam Amalek (Amalek etenim fuit filius Eliphaz ex Timnah sorore Lotanis) reliquos vero filios Esavi non jusserit interimere. Nisi itaque familiae illae, et particulares ipsarum descriptiones fuissent consignatae, omnes pariter fuissent interfecti. *Mor. Nev. P. iii. c. 50.*

² *Beshem*, h. e. *aroma*. Forte *Hada* postea dicta est a Rebecca, quod esset superba et contumax, nam haec est vocis ex Arabismo significatio. Vid. Gen. xxvi. 35.

³ Forte prius nomen a *thul*, *dolere*, derivatum, quasi *infaustum*; cum haec socris magis placeret, in *Bashemath* est mutatum, quod *aromatum* odor gratus sit. Vid. *Cleric. in loc.*

⁴ *Laudabilis*, et ab altitudine tentorii, quod forte ejusmodi delectaretur tentorio, *Obolibama* dicta est. *Id.*

⁵ Ille est Eliphaz, socius Jobi. *Jon. Targ.*

and Kenaz. By *Basphemath*, Reuel; from whom descended Nahath, Zerah, Shammah, and Mizzah. By *Abolibamah*, Jeshu, Jaalam, and Korah. As Esau's first settlement, after parting from his father, was in *Seir*; so at his father's death, when he came into Canaan, finding that countrey (wherein himself and his brother were but sojourners) too streight to hold both their families, and having much enlarged his dominions at home, he agreed with Jacob about the division of their paternal estate, left him in Hebron, and returned to his settlement in *Seir*; which country had that original name from one of its first inhabitants, or conquerors¹, but now was called *Edom*, from Esau its new conqueror, who bore that name², as his posterity did that of *Edomites*, or *Idumeans*. The descendants of Esau by his three wives were *dukes*³, heads or rulers of families. The same kind of government had been exercised in these parts before the conquests of Esau; and *Seir* was the first, from whom sprung the following

¹ Verse xx.

² Chap. xxv. 30.

³ *Alluphe*, h. e. *capita familiarum*. R. Salom. *Jarchi*. Videntur Idumaei hac voce uti hoc sensu magis quam Hebraei, apud quos tamen *eleph*, familiam significat. *Jud. vi. v. 15.* Vid. *Cleric. in loc.*

seven heads of very considerable clans or tribes: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. From Zibeon came that Anah, who first met and encountered the gigantic people called *Jemim* or *Emim*¹; bordering

¹ Jam pro corollario libet addere, atque inter se conferre varias versiones vocis *Jemim*; quam licet *mulos* exponat, ut diximus, pars interpretum multo maxima, non defuere tamen, qui multo aliter redderent; quod doceant haec Hieronymi: *Alii putant Jamim maria appellata. Eisdem enim literis scribuntur maria, quibus et nunc hic sermo descriptus. Et volunt illum, dum pascit asinos patris sui in deserto, aquarum congregationes reperisse, quae juxta idioma linguae Ebraeae maria nuncupantur, quod scilicet stagnum repperit, cujus rei inventio in eremo difficilis est. Nonnulli putant aquas calidas juxta Punicae linguae viciniam, quae Ebraeae contermina est, hoc vocabulo signari. Inde vulgatus interpres, Iste est Ana, qui invenit aquas calidas in solitudine. E Chaldaeis unus Onkelos gigantes exponit, et Samaritanus Emacos. Septuaginta denique, et Graeci posteriores Aquila, Symmachus, Theodotion, Ἰακίμ hic habent, vocem Hebraeam. Graecis characteribus utcunque efferre contenti; ut quam aliter reddi posse desperaverint. In his maxime omnium displicent, qui maria interpretantur. Cum, quia licet iisdem literis, tamen diversissimis vocalibus scribuntur jemim et jammim, id est maria: tum quia jammim sive maria Hebraeis non dicuntur quaevis aquarum congregationes; sed vel maria proprie dicta, vel magni lacus, quales Tiberiadis et Asphaltites. Cujusmodi lacus in deserto reperisse non tanti est, ut ab illorum inventionem quis potuerit insigniri, cum hi nemini non pateant. Et qui calidas aquas, tanquam ex Punica lingua primi explicarunt, vocalibus nondum adscriptis, pro hajemim, videntur ebemim legisse, et sumpsisse pro ebamim voce Arabica ejusdem soni, quae aquam calidam sonat. Superfunt Samaritanus et Onkelos: quorum ille Emacos, iste gigantes. Invenisse hostes Hebraea phrasi dicitur, qui incidit, vel etiam qui irruit in illos ex improviso. Vid. Boch. Hieroz. P. i. L. ii. c. 21. Wagenfeil thinks that emim, or,*

dering on those parts, and gave them a signal defeat. But Esau's posterity having by the sword extended their territories, changed that model of government from heads of tribes to kingly power; which lasted a considerable time, *before there reigned any king over the children of Israel.* The succession of these kings is as follows, namely: Bela, Jobab, Husham, Hadad, Samlah, Saul, Baalhanan, and Hadar; who being of different and distinct families, altered the seat of the government as they saw fit. Of these nothing remarkable is transmitted to us, but that *Hadad the son of Bedad smote Midian in the field of Moab.* The Midianites probably came to invade them; and Ha-

or, as the seventy write it, *Yauiv*, signifies an *herb* or *plant*. See his *Annot.* upon *Sota*. I have taken the interpretation to which *Bochari* inclines, as most agreeable to the character of the heads of the families, which sprung from Esau, who are stiled *dukes* and *kings*, and who were to live by the sword.

* Haec verba aliis Mosi non esse videntur, aliis contra censentibus. Qui Mosi esse contendunt, non una eademque ratione haec interpretantur. Sunt, qui velint hunc esse sensum: *Ante Mosem, qui fuit rex Israelis*, quia putant eum *regem in Jeshurun* vocari, *Deut. xxxiii. 5.* Quod alii rejiciunt, qui opinantur Deum ipsum, non Mosem, in eo Deuteronomii loco *regem* dici. Itaque malunt spiritu prophetico haec dixisse Mosem, quippe qui norât olim in Israele futuros reges, ut liquet ex *Gen. xvii. 6.* Verum non defuerunt, quibus durissimum videretur hic vaticinari Mosem; itaque hunc locum inter eos numerandum, qui ab ejus manu non sunt, existimarent, qua de re egimus in *Diff. De auctore Pentateuchi.* Cleric. in loc.

dad

dad marched out and met them in the frontiers of their country, which joined to that of Moab, where he gained a considerable victory. While these elective kings reigned, there were several eminent *dukes*, or heads of different families, who perhaps reigned at the same time in several parts of the country; unless we will suppose (as many do) that they now returned to their first constitution, and kings were laid aside for some time. Thus much for the history and government of the Edomites, the posterity of Esau or Edom.

Chap. 37. To return now to the transactions of Jacob and his family: Jacob after Isaac's death remained in the land of Canaan, in which his father had been a sojourner. And during his stay there, *Joseph*, being *seventeen years old*, was feeding the flock with his brethren, and the lad (who was unexperienced, and for that reason likewise called a *child* ¹) was with the sons of *Bilhah*, and with the sons of *Zilpah*: because *Bilhah* was *Rachel's* handmaid, and might be regarded as his mother, since *Rachel* was now dead; and the sons of *Zilpah* might probably be supposed to have less rivalry with him,

¹ Ver. 30.

as he was Rachel's son. This was rather chosen, than that he should be with the sons of Leah; who might be thought to envy him, on account of his father's more peculiar regard to him. He early discovered a disposition to virtue, and remarked the irregularities of his brethren, and reported them to his father; which, added to his being Rachel's son after long barrenness, and the comfort of his old age (Benjamin not being yet grown up to give any proof of his future worth) so endeared him to the good old man, that he could not forbear discovering a peculiar degree of affection for him, and distinguishing him by the gaiety and costliness of his dress. This drew upon him the ill-will

Fecitque ei tunicam polymitam. *Vulg. Onk.* Χιτῶνα ποικίλον. *LXX.* tunicam versicolore. *Samarit.* tunicam sericeam. *Vers. Arab.* tunicam fimbriatam. *Syr. Vers.* tunicam figuratam. *Jon. Targ. Passim.* Heb. tunicam frustorum, id est, variis particulis diversorum colorum confutam. Alii volunt *passim* vocari, non areolas variorum colorum, sed ea, quae Graeci vocant *πέζας* et *περιπέζια*, hoc est limbos et institas, quibus orae vestium ornarentur. Sunt denique, qui existimant manicatam et talarem tunicam intelligi, quia *pas* Chaldaeis *volam manus* et *plantam pedis* sonat; sic esset tunica, cujus ora infima ad pedes usque prolaberetur, et manicae ad manus usque promissae essent. Vid. *Braun. De vestitu Sacerd. Hebr. Lib. i. c. 17. Cleric.*

of

of his brethren, who looked upon him with an envious eye, and would hardly treat him with the least civility. They had long before been disgusted by certain dreams, which, tho they could not be interpreted otherwise, than as pre-
sages of his future superior greatness, he however in perfect innocence and simplicity communicated to them. The most remarkable of his dreams were the two following', one of which was thus: *Behold we were binding sheaves in the field, and lo, my sheaf arose, and stood upright, and your sheaves stood round about, and made obeisance to my sheaf.* They took this to signify, that he would some time or other

* Et illa [influencia] causa est somniorum verorum et prophetiae, quae a se invicem differunt in multitudine, non vero specie. Si fuerit propheta inter vos, ego Dominus bam-mareh, in visione me notum facio ipsi; bachalom, in som-nio loquor cum ipso. Num. xii. 6. Mor. Nev. P. ii. c. 36. Vid. Job xxxiii. 14, 15. Gen. xx. 3, 6, 7. Ἐκπεμφθεὶς μέλα τῶν ἀδελφῶν ὑπὸ τοῦ πατρὸς ἐπὶ συλλογῇ τῶν καρπῶν, θύρας ἀκμάζοντες, ὁρᾷ πολὺ τῶν κατὰ τὴν συνήθειαν ἐπιφοιτῶντων κατὰ τὰς ὕπνους ἐννεσίαν διαφύσσων ὅτι, ἥντιον ἐγερθεὶς τοῖς ἀδελφοῖς ἐξέειπε, λέγων, ἰδεῖν ἐπὶ τῆς παραδύσεως νυκτὸς, τὸ μὲν αὐτῷ δαχτύλου τῶν πυρῶν ἡμεῶν ἐφ' ᾧ κατέθηκε τόπον· τὰ δὲ ἐκείνων περιστρίψασα προσκυνῶν αὐτῷ, καὶ ὅτι οἱ δούλοι τὰς διαπύλας. Jos. Ant. Jud. L. ii. c. 2. § 2. Τῷ δὲ παρ' αὐτῶν φθόνῳ περισφιλονεικῶν τὸ δαῖον, διώκειν ὅτι ἐκπύμπει τὸ Ἰωσήφῳ πολὺ τῆς προέξουσας θαυμασιότητος. Τὸν γὰρ ἴλιον ἔδοξε, τὴν σιλήνῳ παραλαβόντα καὶ τὰς λοιπὰς ἀγέρας, ἐπὶ τῇ γλῶσσει καταλαλῶν, καὶ προσκυνῶν αὐτόν. Ibid. § 3.

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arrive at a power over them, even to a degree like that of princes over their subjects : *and they hated him yet the more.* His second dream, which he told his brethren, confirmed the former, by repeating the same thing under different figures ; but was more comprehensive, as relating to his father, as well as his brethren. *Behold,* said he, *the sun, and the moon, and the eleven stars made obeisance to me.* The impression of it upon his mind was so strong, that he could not be easy, till he had acquainted his father with it. Jacob, to prevent any present conceit in Joseph, or growing resentment in his brethren, gave the lad this gentle rebuke : *What is this dream, that thou hast dreamed? Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?* But being no stranger to such kind of extraordinary impressions, and having a just opinion of the virtuous disposition of his son, he could not but reflect on Joseph's dreams, which pointed to the same thing under different images : while the malice of his sons ripened into a designed revenge against Joseph, which they executed in the following manner. The increase of Jacob's flocks made it necessary to enlarge the pasture, and frequent removals to find fresh. This occasioned his sons to go with the flocks,

as

as far as Shechem, where Jacob had made a purchase. Jacob, knowing that that they were among those, whom some time ago they had greatly provoked by an instance of barbarous cruelty, and having had probably no intelligence of them a good while, sends Joseph to get information of their welfare. Joseph by the direction of a man¹, who met him wandering in the field, found them in Dothan. When his brethren *saw him afar off, even before he came near unto them, they conspired against him to slay him, saying: Behold, this master of dreams approaches; come now, let us slay him, and cast him into some pit, and we will say to our father, some evil beast hath devoured him, and we shall see what will become of his dreams.* But Reuben the eldest dissuaded them from killing him, telling them they might gain their end as well by throwing him into a neighbouring pit. This advice Reuben gave, intending privately to rescue him afterward, which carried in it the appearance of

¹ Et invenit eum Gabriel in similitudine viri. *Jon. Targ.* Observa autem convenientiam verborum illorum de Hagare, *Et invenit eam angelus Domini ad fontem aquarum,* cum iis, quae de Josepho legimus, *Et invenit eum vir, et ecce oberrabat in agro;* quae omnia *Medraschoth* concorder de angelo explicant. *Mor. Nev. P. ii. c. 42.*

humanity; but might also be designed to ingratiate himself with his father, whose displeasure he had justly incurred by a former miscarriage¹. This counsel was complied with, and no sooner did Joseph come up to them, but they stript him of his fine coat, and *took him, and cast him into a pit*, which was then empty of water; it being usual in those countrys to dig pits to hold rain-water for their cattle, when they could not find a spring, or were near no river. After this *they sat down to eat bread*, when lifting up their eyes they beheld a company (for in those eastern countries persons dared not to travel alone thro the desarts, lest they should meet with robbers, or wild beasts) consisting of Medanites, Ishmaelites, and Midianites², who came by the way of Gilead, *with their camels* (the most proper beasts for carriage in those places, since they could travel a great way without drink) *bearing storax*³, resin, and

N myrrh,

¹ Chap. xxxv. 22.

² Ut ut sit, merito camelos propheta describit venientes ex *Madian* et *Epha*, cum nullibi sint frequentiores, quam in *Madianitide*. Vid. *Boch. Hieroz. P. i. L. ii. c. 3.*

³ Cur *Aquila* maxime placeat, qui *storacem* reddidit, plures habeo rationes. Quarum prima haec esto, quod in Syria storax abunde provenit. Secundo, merito censetur storax inter laudatissimos terrae fructus, cum ejus usum medici

myrrh, going to carry them down to Egypt. Judah, upon this occasion, said to his brethren, What profit is it if we slay our brother, by letting him die in the pit, and conceal his blood, tho we should be able to keep his murder secret, which is not easy to do? Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother. This was agreed to, and a bargain made for him, for twenty pieces of silver and they brought Joseph into Egypt. Reuben, who was absent, when Joseph was sold (probably contriving some way to get him out of the pit) privately returned thither; and not finding him there rent his clothes, and coming to his brethren expressed the utmost distress: *The child is not, and I, whither shall I go?* who am the eldest, and who should consequently have taken the greatest care of him? But they soon persuaded him, after they had related all that

dici inter aromata maxime commendat. Tertio, ut hic Ismaelitae, sic apud Plinium Arabes ex Syria revehunt styracem, &c. Idem P. ii. L. iv. c. 12.

¹ ΕΙΚΟΣΙ ΧΡΕΣΩΝ. LXX. μῶν εἰκοσι. Jof. Ant. Jud. L. ii. c. 3. But the Hebrew, and other versions, make it twenty pieces of silver; and since most interpreters explain a piece of silver to be a sicle, which weighed half an ounce, twenty pieces of silver must amount to ten ounces of pure silver. The reason why so small a price was demanded, probably was, that the Midianites might the sooner come to an agreement.

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had passed, to come into their project of concealing the matter from their father. To effect this, killing a kid of the goats, they took Joseph's coat of many colours, and dipped it in the blood, and by messengers sent it to their father; who, as if it had been found by chance, asked him, whether it was his son's coat, or not. It is, replied Jacob, my son's coat, some wild beast without doubt has devoured him. Then he rent his clothes, and put on sackcloth, and mourned for his son many days; probably beyond the ordinary time of mourning. And when all his sons and daughters rose up to comfort him, he was inconsolable, and said, *I will go down into the grave unto my son, mourning: Thus his father wept for him.* The event in reference to Joseph was, that the merchants sold him in Egypt to Potiphar, an officer of Pharaoh, and captain of the guard¹.

¹ Vid. Cleric. in loc.

² Heb. *seris*, quam vocem *סרסר* et eunuchum vertunt *סרסר* LXX. et *Vulg.* nec dubium quin castratum quandoque significet, ut liquet ex *Esai.* lvi. 3, 4. 5. Notum etiam est apud orientis reges frequentes fuisse eunuchos, quos primum gynaeceis praefecerunt, deinde etiam omnis generis honoribus ornarunt. Hinc puto factum, ut ea vox tralatitio significatu *aulicum* et *praefectum regium*, quamquam minime exfectum significaret; Potiphar certe, qui uxorem habuit, vir fuisse videtur. Hinc Onkelos *seris* interpretatur *rabba*, quae vox *magnatem* significat, eique plerique assentiuntur Intt. Cleric.

But leaving Joseph for a while in his servitude in Egypt, I shall relate some remarkable transactions of Judah, who was Jacob's fourth son, and born to him, when he was eighty eight years old¹. Some time after Jacob's return from Mesopotamia into Canaan, Judah went down from his brethren, and turned in to a certain Adullamite, whose name was *Hirah*, with whom he contracted a friendship, and seeing there a daughter of a certain Canaanite, whose name was *Shuah*², fell in love with her, and married her³, when he was about thirteen years of age. By her he had three sons, Er, Onan, and Shelah. Judah disposed of Er, the eldest, in marriage to one whose name was *Tamar*. But he was of so profligate a life, that *Jehovah* suddenly cut him off by some unusual stroke, before he had any children by her. Judah then (according to the custom of those times) married her to Onan, his second son. But he knowing

¹ See *Ainsworth*.

² Et profelytam reddidit eam, et ingressus est ad eam.
Jon. Targ.

³ The manner in which the historian tells this story, renders it probable, that Judah had not the consent of his father, which is also confirmed by his marrying so young; and when two of his sons perished thro the folly of youth (as he apprehended) Judah could not but be sensible of his own ill conduct.

that his first-born by her would not be looked upon as his, but his brother's; nor inherit his, but his brother's estate; tho the following children would, if the eldest lived: he resolved to have no children by her, and took a method to prevent raising up seed to his brother¹. This, when a promise was made to the family of Abraham, that *his seed should be as the stars of heaven for multitude, so displeased the Lord, that he slew him also*². Tamar was then to be married to Shelah, the third son; but Judah apprehending that his two other sons perished thro their youthful folly, and that Shelah was too young to perform this contract, desired her to stay, *and remain a widow at her father's house, till he was grown up to years of greater discretion: Lest, sais he, peradventure he die also*. After some years *the daughter of Shuah, Judah's wife, died*, and when the usual time of mourning for her was ended, Judah went up to Timnath, not far from Adullam, with his friend Hirah, unto his sheep-shearers. Tamar heard of it, and whether thro an impatient desire of bearing children in that family, to which

¹ Ne liberi fratris nomine nascerentur. *Vulg.* Ut non suscitaret filios de nomine fratris. *Jon. Targ.*

² Itaque abbreviavit etiam dies ejus. *Jon. Targ.*

such blessings were annexed; or whether out of revenge upon Judah, for being worse than his word in detaining Shelah from her, after he had arrived to man's estate; or both; she contrived to gain her design in the following unlawful manner. *She put off her widow's garments* (in which, it seems, such persons continued, till they were married to the next brother) that she might not be known, *and covered herself with a veil*, as all the women did in the eastern countries, when they went abroad, and muffling her face with it, that she might not be discovered, sat in a public place where every body might see her, by the way to Timnath, in the manner of an harlot. This she did, in hopes that ei-

* *Bephetbach Henajim. Heb.* Sedit in bivio itineris, quod ducit Thamnam. *Vulg.* Καὶ ἐνδύσας πρὸς ταῖς πύλαις Ἀινάιν. LXX. Ad portam Aenaim. *Samarit.* Ac sedit in loco perspicuo secus viam Temnath. *Arab. vers.* Et sedit in divisione viarum, ad quam omnes fontes respiciunt, quae est in femina Timnath. *Jon. Targ.* Alii vocem *Henajim* appellativum, alii nomen proprium esse censent. Et illorum quidem nonnulli interpretantur locum, in quo essent *bainim*, hoc est, *gemini fontes*. *Onk.* Alii vertunt ad verbum *apertionem oculorum*, et bivium, aut compitum; ita hariolantur dici, quod viator oculos in eo aperiat oportet, ut videat qua via sit perrecturus. At cum merae sint hariolationes, praestat simplicius, et usui linguae convenientius, *de porta oppiduli alicujus*, quod dictum *Henajim*, forte propter geminos fontes, qui in eo erant, intelligere; unde simpliciter is locus *Henajim* dicitur, v. 21. Ita LXX. πρὸς ταῖς πύλαις Ἀινάιν. Vid. Cleric. in loc.

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ther Shelah (whom she presumed Judah would carry along with him) or Judah himself, in return from their sheep-shearing feast, might be inticed. The stratagem succeeded, and Judah agreed with her (taking her to be an harlot, since she had covered her face) for a kid, and till he should send it, consented to leave her his seal-ring, his bracelets, and his walking staff, which she demanded. These she intended to keep, that by some or other of them it might certainly be known who was the father, if she proved with child. She afterwards retired to her father's house, laying off her veil, which it was not usual to wear within doors, and cloathing herself again like a widow. Judah sent the kid by his friend Hirah, who upon the strictest inquiry could not find that there was any harlot in that place, and therefore returned to Judah, and told him that his pledges were lost. Judah thought it better to lose them, than his reputation, by making any further searches after a person of her character; only he desired his friend to be a witness, that he had performed his

¹ *Uphetbilica. Heb.* Et sudarium tuum. *Onkelos.* *Kals*
τῆς ὀπίσσω. LXX. Et armillam. *Vulg.* *Kals eperrin*
ov. Aquila. Vid. *Schol. Vatic.* Forte fuit fascia, qua
 cinctus erat. Vid. *Cleric.*

agreement of sending a kid, that he might not lie under any suspicion of having offered violence to her. At the end of three months Tamar was discovered to be with child, and when Judah heard of it, he was so enraged at the disgrace she had brought upon the family, that he resolved she should, after her delivery, be publicly burnt as an adulteress. But it was a sad mortification to him, that the signet, and girdle, and staff, which were his own pledges, proved himself to be the father. He then confessed, that tho his daughter-in-law had been guilty of a criminal action; yet he had been highly blameable in breaking his engagements to her, and not giving to her Shelah his son. Tamar was released, and in the opinion of some remained in perpetual widowhood, however *he* [Judah] *knew her again no more.* She proved to have twins, and at

* Some think *burning* was the punishment for adultery in those days. Others think the punishment depended on the will of the supreme governour, whosoever he was: whom some also take to have been Judah himself, as chief in his own family; and that he was so severe against her, because she had disgraced his family. But there are those, who think by burning is meant no more but branding her in the forehead, to denote her to be an harlot. See *Selden De jure nat. et gent. L. vii. c. 5.* If Judah did mean burning her at a stake (as we now speak) it was a punishment not then commonly used, but inflicted *ex lege aliqua singulari.* *Seld. Ux. Hebr. L. iii. c. 12.* Thus Patrick.

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the birth one of the children putting forth his hand first, the midwife by tying a scarlet thread upon it, marked him for the elder son; but however the other contrary to expectation was born first, breaking his way, as it were, before his brother, on which account he was called *Pharez*, i. e. *a breach* or *eruption*; and the other *Zarah*, i. e. *first rising* or *appearance*.

To return to the history of Joseph, Chap. 39. whom we left in Egypt, a slave to Potiphar captain of the guard: Such remarkable success attended the service of Joseph, that his master soon discovered him to be an extraordinary person, and by degrees advanced him to the highest place of trust in his family, taking him first to wait upon himself, and afterward to manage all his household affairs, and at last committed the stewardship of his whole estate to him, with such an intire

* *Schar batabachim*. Hebr. 'Ο ἀρχιμάγιστος. LXX. praefectus coquorum. Samarit. *Aben Esra*, Prov. ix. 2. scribit *tabach* pro diversa punctatione, in lingua Arabica esse *maculare* vel *coquere*. Buxi. Princeps exercitus. Vulg. Magister militum. Onk. Quia *tabach*, *occidere*, simpliciter, non culinae causa, significat. Ps. xxxvii. 14. φυλάκῃ, παρὰ τῷ ἀρχιδεσμοφυλάκει εἰς τό. Ms. Alex. al. φυλ. παρὰ τῷ δεσμοφυλάκῃ. Cap. xl. 3. Princeps militum. Syr. ver. Jer. xxxix. 9. Dan. ii. 14. 2 Kings xxv. 8. 'Ο ἀρχιδεσμῶτης. LXX. Gen. xl. 4.

confidence in his prudence and fidelity, that he minded nothing himself, but only to enjoy what he had without any care or trouble. *And the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had, in his house, and in the field.* This happy situation of Joseph was not of long continuance; for he being young, about the age of twenty one, and a goodly person, Potiphar's wife fell in love with him, and tempted him to lewdness with her, little doubting a person in his station could ever resist such an offer. But Joseph, upon her first motion, begged her not to put him upon so great a wickedness against so kind a master, who so entirely trusted in his integrity; and which could not be committed without the highest offence to God. Joseph perceiving this denial served only to increase her solicitations, avoided, as much as was possible, her conversation, especially when she was alone. Upon a certain day having a favourable opportunity, when *Joseph came into the house to do his business*, and none of the men of the house were within, in that part of the house where he was, she attacked him with violence, seizing him

¹ Et ingressus est in domum, ut investigaret scripturas rationis suae. Onk. Jon. T.

by his garment; but Joseph broke loose from her, and rather than not get free, left his garment in her hand, and fled. Her disappointment, and the fear she had of being discovered, made her immediately resolve to be beforehand with Joseph, and at once to secure herself and be revenged upon him. Accordingly she cried out for help, and when her servants came: See, said she, what an Hebrew Potiphar has introduced, sure he did it to abuse us; for he had the impudence violently to attempt my chastity, but upon my shrieking he fled, leaving his garment with me, which I shall take care to lay up, till his lord return. When Potiphar came home, she told the story with such art of female passion, and reflection upon his prudence, in reposing so great a trust in a wretch of such wicked dispositions, as enraged him against Joseph so far, that he would not suffer him to say any thing in his own defense (tho many things might have been offered to have proved his innocence) but hurried him to the king's dungeon, where he continued. Joseph perhaps found means

¹ Qui, relicto in manu ejus pallio, fugit. *Vulg.* Pro *behigdo* in singulari, est in Samaritico *bigdan* in plurali, et sic LXX. *ipadisa* vestimenta. *Onk.* At ipse relinquens tunicam suam in manu ejus, exivit ad plateam. *Arab. ver.*

to acquaint his master with the truth, or he might otherwise suspect it, for which reason he proceeded no further against him; however, to save his wife's credit, he let him lie in prison. The favour of the Lord attended him there, and his virtues could not be long concealed; for the under-keeper of the prison, convinced of his innocency, intrusted him with the care and management of all the prisoners; and what he did, the Lord made to prosper.

Chap. 40.

It happened, during the time of Joseph's imprisonment, that two officers of the king's household, the *principal butler* or *cup-bearer* to the king, and the *chief baker*, were for some misdemeanors put into custody in the same prison where Joseph was, of which Potiphar had the chief command. Potiphar gave them in charge to Joseph, whose innocence he was now convinced of, and ordered him to attend them, and supply them with every thing which was necessary. Under this confinement they continued about a year. Each of them one night had a remarkable dream, exactly answering to

Peccaverunt principes pincernarum regis Aegypti, et princeps pistorum, et consilium inierunt, ut injicerent venenum mortale in cibum et potum ejus, ut occiderent dominum suum, regem Aegypti. *Jon. T. 12.*

what in a little time would respectively befall them. Joseph coming next morning to visit them, and finding them sad¹, asked them the reason of it. They told him, that they had each dream'd a dream of so particular a nature, seeming to carry in them an intimation of some considerable change in their condition, that they could not but be concerned they had no opportunity of consulting any magician for the interpretation of them. Joseph replied, *Do not interpretations belong to God? tell me them I pray you.* Their great opinion of Joseph's wisdom in other respects made them ready to try, what he could do in the present affair. The cupbearer therefore began: *In my dream, behold, a vine was before me with three branches. And I saw them bud, blossom, and cluster into ripe grapes fit to be gathered. And I stood in the king's presence with the royal cup in my hand, into which I pressed the grapes, presenting Pharaoh with the wine.* The interpreta-

¹ Zephaim. Heb. tristes. Vulg. Καὶ ἦσαν πεπενθήμενοι. LXX. ἐμπερασσόμενοι. Aq. συνδρωπῶν. Sym. et ecce turbati erant. Samar.

² Ἡ καὶ ὄνειρονόλον, καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν. Hom. Iliad. A. v. 63. Gen. xxxi. 24. Μαντική δὲ αὐτοῖσι δὲ διακρίσθαι. ἀνθρώπων μὲν ἰδὲν προσκρίσθαι ἢ τέχνη, καὶ δὲ διῶν μάλιστα τοῖσι. Herod. L. ii. c. 83. edit. Gronov.

tion, replied Joseph, is this: The three branches are three days, and in that space of time you shall be restored to your office, and wait upon the king, as you formerly have done. And when the event shall evidence the truth of my interpretation, of which I am fully assured in my own mind, I ask no other reward of you, but that you will mention me to Pharaoh, and get me delivered from this imprisonment. *For indeed I was stolen away out of Hebron, the land of the Hebrews; and here also have I done nothing, that they should put me into the dungeon.* The chief baker hearing so favourable an interpretation of the butler's dream, related to Joseph his own. *I had, sais he, three white baskets on my head. And in the uppermost basket there was of all manner of baked meats for Pharaoh, and the birds did eat them out of the basket upon my head.* The interpretation, answered Joseph, is this: The three baskets are three days; in which space of time Pharaoh shall order thy name to be reckoned¹, but shall then

¹ Phrasis, qua Moses utitur, *ferre vel tollere caput*, censere, vel lustrare, ac numerum inire significat. Ex. xxx. 12. Num. i. 49. Hoc ergo vult: cum Pharaoservorum suorum numerum inibit, nomen tuum legetur; unde habet Onkelos, recordabitur tui: *μνησθήσῃς τὸ ἀρχὴς σου*. LXX. recordabitur ministerii tui. Vulg. quibus sensus ut-
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then command it to be struck out, and thyself to be hanged on a tree, where the birds of prey shall eat thy flesh. Every thing came to pass as Joseph had foretold it. For on the third day after, being either the day on which Pharoah was born*, or the day on which he came to the crown, the king *made a feast unto all his servants*, when the names of the court-officers were called over, and they were either continued in, or struck out of the list. The cupbearer, whether his crime was less, or the proof of it not so evident, or he had better friends to intercede for him, was restored to his place; but the head baker was condemned and executed, *as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.*

cunque exprimitur, non vis vocis. Videtur autem ille census aulicorum regis Aegypti paulo ante ejus diem natalem initus, quo tempore forte volebat carceres aperire, saltem minus nocentibus; quod apud multos populos solennium fastorum tempore fieri solebat. Igitur dum victorum causas cognoscit Pharaon, horum alteri ignovit, alterum capite damnavit. Vid. Cleric.

* Ἡμεῖς δὲ ἀπασίων μάλιστα ἐκείνῳ πρὶν νομίζουσι, τῇ ἡμέρᾳ ἐγένετο. Herod. L. i. c. 133. Φυλάξασα δὲ τὴν ἀνδρᾶ τὸν ἰουδαίου ἐξέλεω βασιλίσσον δειπνον προσιδέμενον. τῷ δὲ τὸ δειπνον παρασχευάζεται ἀπ᾽ οὗ ἐνταῦθα, ἡμέρῃ τῇ ἐγένετο βασιλεύς, L. ix. c. 109. Vid. Gros. in Matt. xiv. 6.

Providence¹ however made way for his deliverance at the end of two years, in the following manner. God designing to bring a famine of seven years upon those idolatrous countrys, gave Pharaoh notice of it by two extraordinary dreams. The first was this: *The king one night thought he stood by the river², when there came out of it³ seven beautiful and fat kine, and they fed in a meadow⁴. And seven other kine came up after them out of the river, ill-favoured and lean, and stood by the other upon the brink of the river.*

¹ Ὁ Θεὸς ἀπ' αὐτοῦ τῆς ἐκκλησίας, τοιαύτῳ αὐτῷ τῷ ἀπ' αὐτοῦ μηχανοποιούμενῳ. *Jos. Ant. Jud. L. ii. cap. v. § 4.*

² Hebraeum nomen *bajeor* non tam *flumen* sonat, quam *δάρυα* rivum, seu alveum ex flumine deductum; quales ex Nilo multos deduci, nemo est qui nesciat. *Boch. Hierox. P. i. l. ii. cap. 41.*

³ Δοκέουσι μοι Αἰγυπτίῳ οἱ ἔνεσθε τῆς λίμνης τῆς Μοίρας, οἱ κ' οἷες τὰ τε ἄλλα χεῖρα, καὶ τὸ καλεόμενον Δέλτα, ἢν ἔτω ἡ χώρα αὐτὴ κατὰ λόγον ἐπιδιδῶι ἐς ὅψιν, καὶ τὸ ὁμοιον ἀποδιδῶι ἐς αὐξήσιν, μὴ κατακλύζοντι αὐτῷ τὸ Νεῖλον, πείσθαι τὸν πάντα χρόνον τὸν ἐπίλοιπον Αἰγύπτιοι, τὸ κοτὴ αὐτοὶ Ἕλληνας ἔρασαν πείσθαι πυνδόμενοι γὰρ ὡς ἔστι πᾶσα ἡ χώρα τῷ Ἑλληνῶν, ἀλλ' ἐποταμοῖσι ἀρδεται, καὶ ὡς περ ἡ σελίση, ἔρασαν Ἑλλῶνας φειδύλας καὶ ἐλπίδος μεγάλης, κακῶς πενήσιν. *Herod. L. ii. c. 13. Vid. Plin. L. v. cap. 9. et L. xviii. cap. 10.*

⁴ *Baachu.* Heb. in locis palustribus. *Vulg.* Ἐν τῷ ἀχου. lxx. in prato. *Onk.* in carectis Samarit. Intelligitur herba, quae ad fluviorum ripas crescit, qualis est juncus, aliaeque similes. *Job viii. 11.* An adolescet juncus absque coeno, aut crescet *achu*, id est, *carex* sine aqua? *Vid. Bochart. Hierox. P. i. l. ii. cap. 41.*

The ill-favoured and lean eat up the seven well-favoured and fat kine, and Pharaoh awoke. The second dream was as follows. He thought he saw seven ears of corn springing from one stalk, full and good. These he saw devoured by seven other thin ears, and blasted with the east-wind, which sprung up after them. Then Pharaoh awoke, but the dream continued to run in his mind. Therefore in the morning his spirit was troubled, and he could not rest satisfied, till he understood the meaning of these dreams. He therefore sent for all the magicians and wise men of Egypt, and told them his dreams; but there was no one who could interpret

* *Kadim*. Heb. percussae uredine. *Vulg.* Onk. ἀνεμ-
 οδγοι, LXX. adustae vento. *Samarit.* percussae vento ori-
 entali. *Jon.* T. vento meridionali. *Vers.* *Arab.* Vox *kadim*
 ambigua est, nam cum propria significatione orientalem ven-
 tum sonet, pro australi quandoque sumitur, ut ostendit S.
Bochartus, *Hieroz.* P. ii. l. i. c. 15. Alibi etiam in scri-
 ptura quasi ventus adurens describitur. *Ezek.* xvii. 10. xix.
 12. Vid. *Cleric.*

* Ἀχθόμενος δὲν ἐπὶ τοῖς ἐνερμένοις, καὶ γὰρ ἐδόκει
 σκυθρωπὰ πάντ' αὐτῷ. *Jos. Ant.* *Jud.* l. ii. cap. 5. § 4.
 Ἀπορνήσων δ' ἐκείνων, ἔτι μᾶλλον ὁ Σαπλεὺς ἐλαττο-
 ῖτο. *Ibid.* Vattiphabem rucho, et contritus est spiritus ejus :
 pavore perterritus. *Vulg.* Ἐλαττοῦν ἡ ψυχὴ αὐτοῦ. LXX.
 Conturbatus est spiritus ejus. *Samarit.* Exagitatus est spi-
 ritus Pharaonis. *Syr. Vers.*

* *Chartumim* deduci potest ex *chavar* videre, et tum
 claudere. Clausa enim et ignota aliis hominibus videre seu
 scire existimabantur magi aut harioli. Vid. *Cleric.* *Boch.*
Hieroz. P. ii. L. iv. c. 18.

them unto Pharaoh. This brought Joseph to the remembrance of the chief butler. He goes therefore to the king, and told him, that when he and the chief baker were under his displeasure, and put in ward in the captain of the guard's house, each dreamed a dream in one night, which a young Hebrew, servant to the captain of the guard, interpreted exactly according to the event. Pharaoh ordered him immediately to be sent for. And Joseph, when he was shaved, and had changed his raiment, was introduced into the presence of the king. Pharaoh acquainting him with the character his cup-bearer had given him, asked him whether he could interpret his dreams, which had puzzled all his magicians and wise men. Joseph, with the modesty which became a religious man, replied, *It is not in me. God shall give Pharaoh*

¹ Vid. Herod. Lib. ii. cap. 36, 37.

² An sine Deo faustum responsum editur Pharaoni? Haec interrogatione expressimus (licet nullum ejus sit in hebraicis indicium) quam res ipsa requirit. Indicat Josephus mirum non esse, Pharaoni ab Aegyptiis sapientibus faustum nullum editum responsum, qui sine Deo nimirum vero essent. Idem est responsum, quo Daniel Nabuchodonosoro satisfacit. Cap. ii. vers. 27, 28. Arcanum, de quo rex quaerit, sapientes, astrologi, occultorum interpretes, divini revelare nequeunt regi; sed Deus est in coelo revelans arcana, &c. Sensus, quem modo tradidimus, lectione Samaritici

Pharaoh an answer of peace. And when the king had related to him his two dreams, Joseph answered: God hath shewed Pharaoh, what he is about to do. The two dreams denote one and the same thing. The seven fat kine and the seven lean ones, the seven plump ears of corn and the seven blasted ones, signify seven years of plenty to come in Egypt; and afterward seven years of exceeding scarcity and famine immediately to succeed them: moreover, that (unless a prudent provision be made) the first seven years will not be sufficient to supply the scarcity of the seven following ones, as is plainly signified by the lean kine devouring the fat ones without any manner of advantage to themselves, and the thin ears the seven good ears. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. When the king :

maritici codicis, qui interrogationem negatione expressit: fulcitur; habet enim, *bilhade elohim lo jebaneh*, sine Deo non respondebitur. Ita et legerunt LXX. Ἀνὴρ Θεὸς ἐκ ἀποκριθῆσθαι τὸ εὐαγγέλιον Φαραὼ. Si negativa particula *lo* fuit in exemplari, quo exscriptor Samaritanus usus est, aut iis, ex quibus verterunt LXX. varia haec erit lectio, quae cum nostro sensu coincidat. Sin vero ita emendandum rati sunt in suis codicibus, conjectura ducti, de sensu loci idem ac nos senserunt. Cleric.

Καὶ πυθόμενος [τῷ βασιλεὺς] τίνα καὶ τρίτον αὐτὸν ἀποκριθῆσθαι ἐν τοῖς τῆς εὐαγγελίας καί ποτε τὰ περὶ τῆς μετὰ ταῦτα, ὡς αὐτὸν ἐλαφρότερα γίνοιτο τὰ τῆς ἀπορίας, &c. Jos. Ant. Jud. L. ii. c. 5. § 7.

asked him his opinion (as probably he did) what method would be the most proper to improve this divine notice: Joseph replied: *Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt*, and let that chief ruler appoint officers under him in the several provinces of the kingdom to take up a fifth part of the produce of Egypt in the seven plenteous years (which may be done at an easy rate, when vast plenty will make corn very cheap) and let it be laid up in places provided for that purpose under the direction of the king, that there may be provision for the people of the land in the seven years of famine, that they may not perish. With this advice the king and all the court were pleased, and Pharaoh said unto his servants, the great ministers of the king-

* Una voce Hebraei *chimmesch*, quasi diceremus *quintet*: ἀποστρατάω, ut habent. Lxx. *iust.* Samariticus legit in futuro, quod structuræ verborum convenientius. Non male forte quis conjecerit Pharaonem decimas duntaxat frugum exegisse, ubi ordinaria esset agrorum fertilitas, nec quidquam timeretur; sed hoc tempore duas decimas Aegyptiis, uberrimis tempestatibus, imperasse. Certe veteres Atheniensium reges, ex quibus Cecrops ex Aegypto in Atticam venisse fertur, decimam ex civibus suis ferebant, qua sacrorum publicorum et belli, si ingrueret, sumptus sustinerent. Vid. *Cleric.* See 1 *Sam.* viii. 14, 15, 17. Others apprehend that it is more agreeable to the character of Joseph to suppose, that he advised the king to buy up another tenth, which was as much more as his tribute.

dom

dom and officers of the court, who stood about him: *Can we find such an one as this is, a man in whom is the spirit of God?* To this they consented, being amazed at the wisdom which appeared in Joseph. Then the king turning himself to Joseph said to him: *Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou.* Whereas thou advisedst only to appoint a man to be the chief inspector of the stores of corn; see, I have constituted thee chief governour under myself of all affairs of the whole country. And to confirm this power to Joseph, Pharaoh delivered him his royal ' signet, to seal letters patent in the king's name; arrayed him in vestments of ' fine linen,

O 3

which

'Ο δὲ, τὰς αὐτῆς ἐξουσίας ὑπὸ τῆ βασιλείας
δοθείσας, σφραγίδι τῇ χειρὶ αὐτῆς ἐπορεύσας ἐν
δύσασας. *Joseph. Jud. Ant. L. ii. c. 5. § 7.* Annulum
etiam Josepho dedit, tum ut symbolum dignitatis, tum
ad literas ac diplomata publica nomine signanda. *Voss.*
Idol. L. i. c. 29. Ita et *Esbb. c. viii. v. 2.* Affuerus
Mardocheo annulum tradit, honoris causa. Caeterum an-
nulus quandoque non privatam modo dignitatem, sed et
summum imperium significabat apud orientales. *Cleric.*

* Stola byssina, vel vestibus byssinis. Ita *Vulg. lxx.*
Onk. Samar. "Εμμελα λίνα φέρουσι αἰεὶ νεοπλυστα.
ἐπιτηδεύοντες

which were peculiar to great men ; put a gold chain about his neck, as a token of the highest dignity ; and made him to ride in the second chariot which he had : and they cried before him', *Bow the knee* *. And Pharaoh said unto Joseph, *I am Pharaoh*, this is my will and pleasure, who am king of Egypt, let no man presume to do the smallest thing in public affairs without your order. Moreover, in memory of his interpretation, the king

ἐπιτηδεύοντες τὸ το μάλισα. *Herod. L. ii. c. 37.* Itaque aut hic *schesch* linum tenuissimum et pretiosissimum, quo non uteretur vulgus, significat (Sic *Braunius L. i. De vestibus sacerdot. Heb. c. 6.*) aut oportet Josephum non Aegyptiaco cultu, sed peregrino, coram Pharaone stetisse, quem rex linea veste mutari iusserit. Ita *Cleric.*

* Clamante pracone. *Vulg. Καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κήρυξ LXX.* Et praeconizare fecit coram eo. *Onk.* Et clamabatur ante eum. *Samarit.* Et laudabant coram eo. *Jon. T.*

* *Abrec*, quam vocem Aegyptiacam omittunt *LXX.* retinet immutatam *Symmachus* ; eam *Onkelus* componit ex *ab* pater et *rech* rex. Hoc enim *rech* significare auctor quoque est *R. Solomon Jarchi.* Etiam patris ei vocabulum conveniat, si placet interpretatio *R. Juda*, qui (ut idem *Rasi* tradit) conflatum arbitratur ex *ab* pater, et *rach* tener. Ut pater dicatur ratione senilis prudentiae, tener propter juvenilem ac teneram aetatem. Nec ignoro, quia *barach* interdum significat geniculare, five genuflectere ; eo *Aquilam*, et *vulgatum interpretem*, transferre genu flecte : idque favente etiam *Aben Ezra.* Sed *Hieronymus*, *Quaestionibus Hebraicis in Genesin*, hanc de parente tenero expositionem disertim praefert isti de adgeniculatione. Etiam priores interpretationes sequuntur *Jonathan* et *Hierosolymitanus* : sed cum de priori quidem vocabuli parte inter eos consensus foret, de altera autem fluctuarent, utramque expositionem conjunxerunt. Explicant enim, pater regis tener annis. Haec *Voss. Idol. L. i. c. 29.*

honoured

honoured him with the name of *Zaphnath Paaneab*¹, that is, *a revealer of secrets*; and gave him to wife *Asenath* the daughter of *Potipherah* priest or ² prince of *On*, afterwards called *Heliopolis*.

Joseph was thirty years old, when Pharaoh made him his prime minister, having been out of his country thirteen years. in which time he had learnt the language of Egypt, and gained much experience. Having received his commission, he set out from court, and took a particular view of all the land of Egypt, to find out proper places for building storehouses, against the plenteous years came. During which the earth brought forth by handfuls³ upon one stalk, and in vast abundance. The fifth part he laid up. *The food of the field which was round about every city, laid he up in the same.* This was wisely ordered, as it tended to prevent any suspicion of a design to engross, would be less chargeable to Pharaoh for the present,

¹ Vir, cui secreta revelantur. *Onk.* Vir, occultorum interpres. *Jon.* Κρυπῶν ἐνυπὶδς. *Jos.* Sed ab omnibus istis diversus abijt *Vulgatus*, qui vertit, *salvator mundi*. Ac Aegyptiace id sonuisse ait quoque *Hieronymus*, *Quaestionibus Hebraicis*. Dictusque, inquit, *salvator mundi*, eo quod orbem terrae ab imminente famis excidio liberarit. Sed hunc dissensum difficile sit hodie dirimere post intermortuam pene veteris Aegypti linguam. *Voss. Ibid.*

² Deditque ei Aseneth, filiam Potipharis, principis On, in uxorem. *Onk.* Et dedit illi Asnath, quam peperit Dina ipsi Sychem, et educayerat uxor Potiphara, principis Taneos, in uxorem. *Jon. T.*

³ Vid. *Plin. L. xviii. cap. 10.*

and more easie to dispense to the country when they wanted provision. *And Joseph gathered corn as the sand of the sea, very much, until he left numbering.*

To Joseph by his wife Asenath were born two sons, before the seven years of plenty were expired. The first-born Joseph called *Manasseh*, which signifies *making to forget*: for God, said he, *bath made me to forget* the great affliction and toil, which I have indured in consequence of the unkindness of my brethren. The second he named *Ephraim*: for God *bath caused me to be fruitful in the land of my affliction*. The seven years of plenty being ended, the years of famine began, exactly according as Joseph had said; and extended to all the countries around, *Canaan, Syria, and others; but in all the land of Egypt there was bread*. In two years time probably the old stock in Egypt was spent, when the people made earnest petitions to the king for relief of their necessities. Pharaoh refered them to *Joseph*, who opening his store-houses sold them corn at reasonable rates. The famine increased, and was so general, that all the neighbouring countries came into Egypt to buy corn.

Chap. 42.

Jacob seeing, perhaps, loads of corn brought from Egypt pass by, or at least hearing there was corn in Egypt, said to his

his sons, *Why do you look one upon another?* as men who know not what course to take. *Go down to Egypt (for I have heard that there is corn there) and buy for us from thence, that we may live and not die.* Ten of them went, but Jacob retained Benjamin, being young, and not used to travel: *lest peradventure, said he, mischief should befall him.* Joseph, the governour over the land, appointed at what rates corn should be sold in every part of the country; and ordered that foreign traders for corn should be brought in to him, or at least their names, hoping thereby to hear and get sight of some of his father's family, and find out how it fared with them. It fell out accordingly. And as soon as the ten brethren arrived, they were ordered into Joseph's presence, and at their entrance *bowed down themselves before him with their faces to the earth,* after the manner of their own and other eastern countries (for in Egypt they bowed the knee¹) and thereby fulfilled his dream. Joseph at first sight knew his brethren, but they had no notion² of

¹ Chap. xli. 40.

² Ὁ δὲ γνωρίσας τοὺς ἀδελφοὺς, ἑδὲν ἐνδυμμένους περὶ αὐτοῦ· διὰ τὸ μεσάκιον μὲν αὐτὸν ἀπαλλαγῆναι, εἰς τὸ δὲ προσελθεῖν τῆς ἡλικίας, καὶ τὴν χαρὰν αὐτῶν ἐνπλησθῆναι ἀγνωρίσας αὐτοῖς εἶναι, πῶς δὲ μεγάλῃ τῷ ἀξιώματι ἑδὲ εἰς ἐπίνοιαν ἐλθεῖν αὐτοῦ δυναμένοις· διεκρίσας ὡς ἔχοιεν γνώμης περὶ τῶν ὄντων. *Jos. Jud. Ant. l. ii. c. 6. § 2.*
him;

him; which is not strange, since they had not seen him for above twenty years, in which time a youth alters far more than grown men do, besides the post and garb in which he appeared, and his speaking to them by an interpreter. Joseph applied to them in an harsh tone, and with a stern countenance: *Whence come ye?* To whom they replied: *From the land of Canaan to buy food.* Joseph remembering his dreams concerning them, and resolving to demean himself as the governour of Egypt, examined them with the appearance of severity, and told them that they were spies, who came to find out the weak and less defensible places of the country. To which they answered, *Thy servants speak what is exactly true, in saying that our sole design was to buy food. We are all one man's sons,*

* Possunt verba sic intelligi: Nisi vos legitime purgaveritis, habebō pro exploratoribus. Confirmatur ex ver. 16. *Alioquin exploratores estis;* i. e. nisi deprehendero vos vera dicere. *Estius.*

† Ut milites inermes nudi dicuntur; sic loca, per quae adiri facilius Aegyptus poterat, quod essent munimentis aut naturae aut artis destituta, nuditas ejus appellantur. Apud Ciceronem et Caesarem, *nudam urbem praesidio, nudata castra, nudos defensoribus muros* legimus. Speciosior autem erat haec Josephi suspicio, quamquam ficta, quod ex iis partibus venirent fratres, quibus solis ex Asia in Aegyptum aditus patet, et unde solum irruptio hostium timebatur. *Μένη τάνη εἰσι παρεῖαι εἰςβολαὶ εἰς Ἀίγυπτον.* Herod. L. iii. c. 5. Vid. Cleric.

and

and are no spies. There needed nothing more to be said to remove suspicion, if this could have been depended upon. No man would have sent his sons, but rather his servants, if they had come upon an ill design; or at least so many of his sons; or all of them together in a company: but he would rather have dispersed them about the country. Nor was it probable, that one man could have a design upon Egypt, but 'all the great men of Canaan must have join'd in it; and then men of different families, not all of one only, would have been sent. Joseph, desirous of having a further account of their family, and that he might particularly be informed of his brother Benjamin^{*}, replied: *Nay, but to see the nakedness of the land you are come. They then said, thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.* This confirms

^{*} Καὶ [ἔλεγεν] πολλαχόθεν μὲν αὐτὸς συνεληλυθέναι, περὶ φασὶ ζεῖσθαι δὲ συγγένειαν· ἡ γὰρ εἶναι δυνατὸν ἀνδρὶ Ἰδιῶν ἢ τοιούτης παῖδας καὶ μορῶς ὥτως ἐπιφανεῖς ἐκτραφῆναι, δυσκόλῃ καὶ βασιλεύσιν ὥσπερ τῆς παιδείας παιδοτεφρίας.
Jof. Ant. Jud. l. ii. c. 6. § 2.

^{*} Ὅτι πρὸς δὲ τῷ γινώσκειν τὰ κατὰ τὸν πατέρα, καὶ τὰ συμπεριεχόμενα αὐτῷ μετὰ τινὶ ἰδίαν ἀπαλλαγῇ, ταῦτ' ἐπραΐτε, μαθεῖν τε βυλόμενοι καὶ τὰ περὶ Βενιαμὴν τὸν ἀδελφὸν ἐδεῖται γὰρ μὴ κακῆναι, ὁμοίως οἷς εἰς αὐτὸν ἐτόλμησαν, εἰς ἀπιστευασμένους τῷ γένει. Jof. Ibid.

what

what I said, answered Joseph, and gives me just ground to suspect that you are spies; since you pretend to have another brother, which is not likely: for why should not your father send all, as well as so many? *Hereby ye shall be tried*: Let one of you go, and fetch your brother, and the rest continue here as pledges, till he returns: by this I shall know whether your account be true. If it be not, depend upon it, as I value the life and honour of the king*, I will treat you as spies. *Joseph then put them all together into ward*, that they might consult one with another, which of them should go to fetch *Benjamin*: about which, it seems, they could not agree, every one fearing to be the messenger of such sad tidings to their father, who might suspect they were all lost. At three days end they were brought to Joseph again, when he said to them: It is not my intention to treat you with cruelty, *I fear God*, who will punish all injustice. Therefore I make this new proposition to you, this shall be the proof of your honesty: Instead of sending one

* Est iusjurandum per salutem Pharaonis, cujus sensus est: Ut verum est vivere Pharaonem, sic vere hoc vestri summi experimentum: vel, Ut vere salutem Pharaoni precor, ita vere &c. Vid. Cler.

of you to your father, you shall all go but one; who shall remain bound in prison, till you bring your youngest brother, in the mean time carry provision for your families. To this proposal they were forced to consent, since there was no remedy. However upon this occasion they, who had the chief hand in the conspiracy against Joseph, began to make bitter reflections upon their former treatment of him: *We have been verily guilty concerning our brother, we would have no pity, when he besought us with tears; and now nothing, that we can say, will prevail: this distress is therefore come upon us, and we may see our former guilt in the present punishment.* Reuben then reminded them of the advice he gave them, *not to sin against the child, to which they would not hearken, and now his blood was required:* for he thought him to be dead. These things they talked in the presence of Joseph, apprehending, since he spoke to them by an interpreter, that he did not understand them. Joseph was so moved by the discourse of his brethren, that he could bear it no longer, but was forced to retire, and give vent to his passion in private. When he had composed himself, he returned, and repeated to them what he had before told them: adding, that if they brought Benjamin

min with them, the brother, whom they left bound as a pledge, should be released, and they should traffick in the land. *And he took from them Simeon*², who, the Jewish doctors say, was the very person that put Joseph into the pit, and caused him to be bound in their presence, to strike the greater terror into them. Joseph then gave command that their sacks should be filled with corn, and each man's money returned into his sack; and that they might carry what they bought intire for the use of their family, he ordered provision for the way to be given them: which being executed they departed thence. *One of them happening to open his sack, to give his ass provender in the inn*³, espied his money, and telling it to his brethren *their hearts failed them, and they were afraid, saying one to another, What is this that God hath done to us?*

² Verse 34.

² Et accepit ab eis Simeon, qui consilium dederat de ipso interficiendo, et ligavit eum coram ipsis. *Jon. T. Gen. xxxiv. 25. xlix. 5.*

³ In loco, in quo pernoctaturi erant. Sequuti sumus lxx. *intt.* qui habent, & *κασιλυσαν*, ubi *diverterunt*; non *Hieronymum*, qui habet, *diversorium*, quod hospitium publicum significat, qualia tunc temporis non erant. *Malon* quemvis locum, quo pernoctatur, sonat; non tantum domum diversorii, ut habet *Onkelos*. Vide quae diximus supra ad *cap. xix. 2.* Forte sub arboribus, ut solet ea in regione fieri, aut in aliquâ valle pernoctârunt. *Cleric.*

When

When they came to Jacob, they related to him what reception they had met with, how the lord of the land had treated them, and upon what condition he permitted them to bring home their corn. And when Jacob knew that every man's money was in his sack, apprehending that this was done to seise them upon their return, he fell into bitter lamentation. *Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are upon me as heavy and oppressive burdens.* Reuben replied to his father, *Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.* Nothing could be more weakly said: for what good would it have been to Jacob to lose two grandchildren, after he had lost another son? would it not have been an increase of his affliction? But it was spoken out of a passionate desire to redeem Simeon, and to gain more provision for the family; being confident that Joseph, who professed to fear God, would be as good as his word. Jacob answered, *My son shall not go down with you: for his brother is dead, and he is left alone, the only child of Rachel; if mischief befall him by the way, in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.*

Chap. 43.

When the corn, which they brought out of Egypt was consumed, and they had nothing to live upon, but the poor crop which their own country produced, Jacob would have persuaded his sons to return into Egypt, and buy corn for a supply of their present necessity without Benjamin: for the famine increased in the land. Judah then, since Reuben had before spoken to him in vain, and Levi probably had not so much interest in him, on the account of his conduct at Shechem, took upon him (being next in birth, and of no small authority among his brethren) to endeavour to prevail with his father to permit Benjamin to go with them; assuring Israel that it would be to no purpose for them to go without him, that the lord of the land in a solemn manner had protested, that they should not see his face, but should be treated as spies, if they did not bring him with them. To whom Israel replied: *Wherefore dealt ye so ill with me*, as to tell the lord, that you had another brother? what need was there to say any thing of one, who was not with you? Judah told him that the enquiries the governour made were such, that it was impossible for them to avoid it, if they answered according to truth; and since they could not guess at his design, they were no way to be blamed.

non V I

Upon

Upon his not being able to make any reply to this, Judah press'd him saying: *Send the lad with me, that we live and not dye, both we, and thou, and also our little ones. I will be surety for him: if I bring him not unto thee, let me bear the blame for ever. For, except we had lingred, surely now we had returned this second time.* Since it must be so, answered Israel, take of the most desirable fruits of the land, and carry to the governour a present of resin^a, honey^b, storax^c, myrrh^d, pista-

^a Tollite de optimis terrae. *Onk.* de rebus laudabilibus terrae. *Samarit.* de deliciis terrae hujus. *Syr. vers.* *Miamrath baarets*, de cantatione terrae, vel de laude terrae, id est, Ea ferte, quae in Judaea maxime sunt decantata. Ad quem locum haec habet *R. Josue Sochnita*, nomine *R. Levi*, in *Beresub Rabba*, *Sect.* 91. Hae sunt res terrae Canaan, quae in orbe sunt maxime decantatae, &c. *Bochart. Hieroz.* P. ii. L. v. cap. 9.

^b Vid. *Chap.* xxxvii. *vers.* 25. ^c At in Judaea mel amarum, aut ulla ex parte vitiosum gigni, ne per somnium quidem auditum est. Quin *Gen.* xlii. v. 11. mel est ex iis, quae in terra Canaan laudantur, et decantantur. Et blasphemus ille *Rahsake* Assyriam ex eo commendat, quod, instar terrae Canaan, oleae et mellis ferax. 2 *Reg.* xviii. v. 32. Sic apud *Josephum.* L. v. *De bello*, cap. iv. agri Hierichontis laudum haec una, quod est *μαλίστορόο* ἢ *χόσα*, apibus alendis apta regio. Proinde mel e Judaea in alias terras deferrebat: ad Tyriorum mundinas, *Ezech.* xxvii. 17. Vid. *Bochart. Hieroz.* P. ii. L. iv. c. 10.

^d See *Cb.* xxxvii. v. 25.

^e *Botnim.* *Heb.* et [modicum] terebinthi. *Vulg.* *Kāi resēvudov.* Lxx. *Onk.* *Samarit.* Pistacia et amygdala. *Syr. vers.* Sic *Bochartus*, *Hieroz.* P. ii. L. iv. c. 12. Vid. *Cleric.* in loc.

P

choe-nuts

choe-nuts and almonds. *Take double money in your hand, since corn may now probably be grown dearer; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight, and you will hereby take off all imputation of a cheat. Take also your brother, and arise, go again unto the man. And may God almighty grant you favour with him, that he may send away your other brother, and Benjamin. If I be bereaved, I am bereaved: I will submit, and bear it as patiently as I can. At their arrival in Egypt they were introduced into the presence of Joseph. And when he saw Benjamin with them, he ordered his steward to provide an extraordinary dinner, and invite them to his own table. This put them to no little pain, fearing least they should be kill'd, or seised, and made slaves; because of the money, which was returned in their sacks the first time. However, before they saw the governour again, they had an opportunity of representing the case to the steward; and as a testimony of their having no ill design, they offered him the sum returned in the sacks, before they pretended to buy more corn. The steward bad them be perfectly easy as to that point, telling them, that the money was their own, that*

that he had received it from them, but by the governour's order had returned it into their sacks, and that it was to their God, and the God of their father, that they were to render thanks for that treasure. This answer scattered their fears, especially when they saw him produce Simeon unbound, and set at liberty. The steward then introducing them into Joseph's house, ordered water to be brought in, as the custom was, to wash their feet, and provender to be given to their asses. They getting ready the present for the governour, upon his return from court brought it to him, and bowed themselves to the earth; thereby farther fulfilling his dream. Joseph, when he had learnt that his aged father was yet alive, directed his eyes to Benjamin his mother's son, and said: *God be gracious unto thee, my son.* Which excited such tender emotions in him, as oblig'd him to retire, to give vent to his passion. In a little time composing himself he return'd, and ordered dinner to be brought up. There were three tables, at one of which the governour himself sat alone in state, another was appointed for the eleven brothers by themselves, and the third for the Egyptian courtiers apart. *For the Egyptians might not eat bread with the Hebrews, that being an abomination to them.*

them'. When the brothers came to sit down, they were greatly surprised to find, that they were ordered to take their places exactly according to their seniority'. The governour, agreeably to the antient custom for great men to honour such as were in their favour, by sending dishes to them from their own tables, ordered the waiters to carry from his table a mess to every one of them, on-

Non enim poterant Aegyptii comedere cum Hebraeis panem; quoniam pecus, quod Aegyptii colant, Hebraei comedunt. *Onk.* Non rectum putant Aegyptii ut comedant cum Judaeis panem, quoniam bestiam, quam Aegyptii venerantur, Judaei comedunt. *Jon. I.* Qua in parte non solum Judaici, sed et Graecanici mores, cum Aegyptiacis erant εἰς ἑκάστην. *Albaen. Daph. L. vii.* καὶ πλεῖστοι τὰς θηλάς Ἀγυπτοῦ πάντες ὁμοίως σίτουσι προσάπιν πάντων μάλιστα μακρῶ. ἢ εἴνεκα ἐξ αὐτῆς Αἰγύπτου ἔτε γυνὴ ἀνδρὶ ἑλθούσῃ ἑλθούσῃ αὐτὸν εὖ καὶ μακρὰν ἀνδρὸς ἑλλήνων χηρῶν, ἢ δὲ ἀλλοτρίοις ἑλθούσῃ, ἢ δὲ κρείσσον καὶ δαπνέον διαπαιτῶμεν ἑλλήνων μακρὰν γίνουσαι. *Herod. L. ii. c. 41.* *Böcherl.* Vid. *Spenc. De rit. Heb. L. i. c. 5. p. 125.* ἑλλήνων δὲ νομάοισι ἐν γαστρί καὶ δαπνέον τὰ δὲ σὺν πατρὶ εἶπεν, μὴ δὲ ἄλλων μὴ δὲ ἀλλὰ μὴ δὲ ἀνδρῶν νομάοισι. *Herod. L. ii. c. 91.*

At per circuitum sederunt coram eo, major juxta consuetudinem majoritatis suae, minor vero juxta morem minoritatis suae; et tenebat calicem argenteum in manu sua, et sonitum edebat tanquam divins: filios Leae ordinabat a latere uno, et filios Zilpae a latere alio, et filios Bilhae a latere alio, Benjamin autem filium Rachelis ordinavit ad latus suum: et admirati sunt viri illi inter sese. *Jon. I.*

Atque hinc Homerus, judice Athenaeo, *L. xi.* δαίτας εἶπεν vocat, convivia aequalia, ab aequalitate partium, quae convivis dividebantur. De Diomede autem ait,

Τυδείδην, περὶ μὲν σε τίον Δαναοὶ ταχύνουσι,
Ἐδρῇ τὲ, κρείσσιν τε, ἰδὲ πλείοις δεύουσιν. *Il. Θ. 163.*
Vid. *Cleric. et Johan. Dougl. Anal. Sac.*

ly Benjamin had a mess five times larger than any of theirs. This Joseph did probably to try, whether the others would look upon Benjamin with the same envious eye, as they had formerly done upon himself. After they had dined, plenty of wine was brought in, *and they drank, and were merry with him.*

And Joseph commanded the steward of Chap. 44. his house to fill their sacks with food, as much as they could carry, and put every man's money in his sack's mouth. And for a further trial¹, whether the ten brothers would discover any envy to Benjamin, because of the extraordinary kindness which had been expressed to him; or whether they would stand by him in a difficulty, and shew concern for him and their father; he ordered his silver cup to be put into Benjamin's sack. His orders were executed, and by break of day they were sent away toward Canaan, greatly pleased at their good success. They had not got far out of the city, when by the order of Joseph the steward pursued them, and soon overtaking them, with severity re-

¹ Ἐπὶ ταῖς δὲ ταῦτα διάπειραν βυλόμενος ὁ ἀδελφῶν λαβεῖν, πλεονόν ποτε βουδύσι τῷ Βενιαμὴν κλοπῆς ἐναγομένῳ, καὶ δοκῶντι κινδυνεύειν ἢ καταλιπόντες, ὡς ἔδεν αὐτοὶ παρακρυπτότες, αἰτίας πρὸς τὸν πατέρα. *Ant. Jud. L. ii. c. 6. § 7.*

proached them for their ingratitude in taking away his master's cup, who had treated them with so much respect; and for their folly in stealing that very cup, which his master used in his divinations; and imagining that so wise and great a man

* Quoniam vox *nicheseb* in lege de superstitionis augurationibus sumitur, credam tamen olim fuisse vocem mediam, et sumi hic et infra v. 15. pro immixtis divinitus praesagiis, ad quae Josephus se sacrificio praeparabat. In sacrificiis autem usus phialae, ut ait scholiastes ad illud *Pacis Aristophanicae*.

Πρώτον δὲ οὖν

Δῶρον δίδωμι τίνος ἵνα σπένδω ἔχῃ.

Grot. Οἰωνομῶν ἐπιζέται ἐν αὐτῷ. lxx. in quo, sc. scypho, augurari solet. *Vulg.* Divinationis, quae ope paterae fieret, nusquam meminere scriptores sacri; nec quidquam huc faciunt, quae viri doctissimi de vini in sacrificiis Hebraeorum effusione, quae σπονδαίη, seu phiala, aut patera fiebat: cum hinc captata auguria nusquam legamus. Sed apud vet. Graecos ex strepitu vini in honorem numinis effusi omen capiebatur. *Eustathius in Odyss. p. 1470. ed. Rom.* Ἀμύλῃ δὲ κατὰ τὸ ὅτι τὴν ἐκπομπάν τινος σπένδω, τὴν δῆλον διωνυζομένον ἀνολών. Interdum vinum libatum in ignem effundebant, unde, quo major emicaret flamma, eo melius erat omen. *Virg. Georg. L. iv. v. 384.* Constat quidem ex 2 Sam. xxiii. 16. effusam quandoque Deo aquam, sed omina inde ab Hebraeis petita nusquam docet scriptura. Itaque Aegyptiis, quibus multa ad religionem pertinentia debebant Graeci, eundem ac hunc morem, libando numinis favorem veluti explorare, credibilis est fuisse, atque eo respicere Josephum. Aliae interpretationes, aut structurae vocum, aut earum receptae significationi adversantur. Structurae rationem non habent, qui exponunt: *consultuit augures de eo*: quasi vellet Josephi servus, Josephum, amissa patera, consultuisse divinos, ut sciret a quibus esset ablata. Significationi vim inserunt, qui *experiri* aut *probare* vertunt, ut sit sensus: Josephum iis apposuisse

man as he, who foretold the famine, should not be able to find out such a cheat. This charge they disclaim'd with the greatest vehemence, and argued that it was not likely, when they had brought again the money which was found in their sacks, they should steal out of his lord's house silver or gold. However, say they, let a search be made, and *with whomsoever of thy servants it be found, both let him dye, and we also will be my lord's bondmen.* The steward agreeing to their proposal, with this alteration only, that he would have nothing to say to any, but the person with whom the cup should be found, began the search in order, leaving Benjamin till the last. And the cup was found in Benjamin's sack. This discovery threw them into the utmost grief', and they rent their clothes'. When

apposuisse scyphum illum argenteum eo animo, ut eos probaret, an probi essent, an vero fures. Vetus scholiastes a Nobilio laudatus testatur Samariticum habere, *περασμῶ περάζει ἐν αὐτῷ*, quod consentit cum nostra *vers. Samarit.* quae habet: *tentatione tentatin ea.* Sed nichesck significatione *tentandi* nusquam occurrit; nam locus, qui hanc in rem affertur, Gen. xxx. 27. aliter intelligendus, atque ex usitata vocis significatione, ut ostendimus. *Cleric.* Vid. Dought. Anal. Sac.

¹ Εἰς διμωγὰς καὶ θρήνοις ἐνδύς ἐτρέπουν, καὶ τὰς σοφὰς ἐπικαλεσάμενοι, ἐκλαίον τε τὸν ἀδελφὸν ἐπὶ τῇ μάλιστα κολάσει περὶ τῆς κλοπῆς, αὐτὸς τε διαφευσάμενος τὸν πατέρα περὶ τῆς Βενιαμὶν σωτηρίας. *Ant. Jud. L. ii. c. 6. §. 7.*

² Chap. xxxvii. 29, 34.

the steward demanded Benjamin, as his prisoner; *Judah* (who is mentioned by name, tho he was not the eldest son, because he had engag'd to secure the safe return of Benjamin) *and his brethren returned to Joseph's house, for he was yet there, and fell before him on the ground, again fulfilling the dream of Joseph.* The governour then sternly said to them, what deed is this that you have done? could you imagine, when I foretold this grievous famine, which now rages, that I was not prophet enough to discover such a theft as this, which you have committed? *Judah* in the most moving manner replied: What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? which way can we take to evidence our innocency? If we plead ignorance, the cup is found among us. We cannot but own, that our present distress is a just retribution of providence
for

Ὁ δὲ τὸν μὲν ἰδὼν ἐν φυλακῇ, τὰς δ' ἐν πνυδίμοις
χῆμασι. τί δὴ, φησὶν, ὃ κακίστη, φρονήσαντες ἢ περὶ
τῆς ἐμῆς φιλανθρωπίας, ἢ περὶ τοῦ Θεοῦ τῆς προνοίας, ταῦτα
πράττειν εἰς ἐνεργίῳ καὶ ξέρον ἐτολμήσατε; *Ant. Jud.*
Ibid. § 8.

Peccatum servorum tuorum d. prehendit Deus. Hoc est, cum plurimorum peccatorum rei essemus, divinitus factum est, ut huc eorum, quae impune tuleramus, poenas daturi descenderemus. Quia cum ignoratur scelus quoddam, aut sceleris auctor, hic impune abit; ideo invenire iniquitatem, quod contrarium est, perinde est, ac ejus poenas exigere.

for our many sins, and particularly one act of cruelty and injustice to our own flesh and blood. Nothing however remains now, but to become, my lord, your servants, *both we, and he also, with whom the cup is found.* Joseph then answered: God forbid, that I should make the innocent suffer with the guilty, Benjamin is the criminal, leave him, and the rest of you may return in peace to your father. The equity, which appeared in these words, encouraged Judah to approach nearer to the governour, and to address him in the following manner: O my lord, let thy servant, I intreat thee, have a favourable audience, and be pleased to hear me with patience a few words. I am sensible of the greatness of your character, who are even as Pharaoh. When my lord asked us, his servants, whether we had a father, or a brother; we answered, that we had a father advanced in years, and a brother, who was extremely dear to him, as being young, and a child of his old age, and because his brother was dead, and he alone was left of his mother. My lord then said unto his servants,

exigere. Sic Hof. xii. 9. *Verum, inquit Ephraim, ditatus sum, inveni mihi opes, neque invenient mihi iniquitatem: hoc est, neque quisquam paratarum malis artibus divitiarum poenas a me exiget. Cleric.*

bring

Bring him down to me, that I may see him. And tho in reply we represented the affection of our father toward him to be so great, that his leaving him would endanger his life; you was pleas'd to insist upon it, or we should not see your face any more. When your servant, our father, press'd us to return to Egypt to buy food, and we related to him your command, and that there was no prospect of success, unless we carried with us our brother; the old man replied in great distress: You know, that his mother bore me but two sons, one of whom was torn in pieces; and if ye take this also from me, and mischief befall him, ye will bring down my gray hairs with sorrow to the grave. This probably, my lord, will be the sad consequence of my returning without the youth. I would therefore humbly intreat you, since your servant has promised the safe return of the lad, upon the forfeiture of my father's favour for ever, to let me abide ' here in his stead, a bondman to my lord, and let the lad go up with his brethren. For how shall I, who have been surety for

Ἔτι δὲν κτείνων αὐτὸν δίδως, ἐμὲ τιμωροῦμαι· αἰντὶ τούτῳ, τοῖ πατρὶ τῷτ' ἀπόπηλον· εἴτε καὶ κατέχων σοι δακτὶ δίδων, ἐγὼ πρὸς χρεῖας σοι ὑπεστηκώμεθα. ἀμείνων, ὡς ὅρα, πρὸς ἐγγύτητι τῶν πατρῶν ὑπάρχων.

Jos. Jud. Ant. Ibid.

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him, return to my father without him? This favour I earnestly beg, my lord, lest I be put to the distress of seeing the evil, that shall come upon my aged father.

Joseph not being able to contain him-^{Chap. 45.} self any longer, and thinking it improper, that any of the Egyptians should be witnesses of the passion he was likely to express, or hear of the ill usage of his brethren in selling him for a slave, ordered them immediately to withdraw, and leave him alone with the Hebrew guests; when he suddenly wept so loud, that they overheard him, and reported what a passion the governour was in to the whole court. As soon as he could recover himself, he told them that he was *Joseph*, and in a transport of joy said: *Doth my father yet live?* At this his brethren were incapable of making a reply thro astonishment and fear; and being conscious of their guilty behaviour toward him, whom they saw possess'd of full power to punish them, were extremely troubled at his presence'. Joseph

¹ Ejus, quem crudeliter vendiderant, aut vendi satis constanter non impedierant fratres, vultum ferre non poterant. Animadverterant forte quidem Josephi fratres in ejus vultu similitudinem aliquam cum vultu fratris, quem vendi-

Joseph in the mildest manner bids them come near to him; and when they approached him, Tho, said he, you sold me into Egypt, yet since I find you sensible of your former ill usage of me, do not be grieved, nor angry with yourselves any more, that ye sold me hither; but rather reflect upon divine providence, which has overruled it for our preservation. For these two years hath the famine been in the land, and there are five remaining, wherein there shall neither be earing nor harvest. It appears then, that God sent me before you to preserve your posterity in the earth, and to save your lives by a great and wonderful deliverance. It was not you that sent me hither, but God; who hath made me a father to Pharaoh, lord of all his house, and a ruler throughout all the land of Egypt. Joseph repeats it three times, that God sent him thither, that

vendiderant. Sed quia nunquam e sorte servili ad tantam dignitatem pervenire posse credidissent, hominemque Aegyptiace loquentem audiverant, nihil suspicabantur; quanquam statim ac Hebraice loqui, et se aperire coepit Josephus, fratrem agnoverunt. Cleric.

¹ Μη δυν δόξη λυπεῖν ὑμᾶς τὸ καὶ ἐμὲ ψῆφον ἐνεγκοῖν πονηρίαν, καὶ ἢ ἐπ' αὐτῇ μετάνοια, τῷ γε μὴ περὶ χαρῆς αἰετὶ τὰ σεβασταύματα· χαίροντες δυν ἐπὶ τοῖς ἐκ Θεοῦ γινανθήμενοις, ἀπρτς. Ant. Jud. L. ii. c. 6. § ult.

² Ut fratrum animos a sceleris sui recordatione averteret, eorum culpa missa, prae oculis eis ponit, quam feliciter

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that by fixing the thoughts of his brethren upon providence, they might be less oppress'd with the weight of their own guilt; and be fully assured, that he himself thought less on their unkindness, than on God's goodness; and in consequence that they might be confident

citer Deus mala eorum consilia in utilitatem et ipsorum et fratris convertisset, quasi eos hisce verbis compellaret: Tantum abest, ut doleam nunc me olim a vobis venditum, ut in Aegyptum abducerer; ut contra hac de re mihi gratuler, quia Deus opera mea ad vos servandos utitur. Hoc ergo sibi vult, non sine Dei providentia factum, ut in Aegyptum potius, quam in aliam regionem, abducendus venderetur; quia in regione fertilissima, dum copiosa esset annona, coacervari eo numero potuit, ut in multos famis annos sufficeret, non Aegypto duntaxat, sed etiam vicinis regionibus. Quando dolorem commissi peccati minuere volumus, quid boni inde fluxerit memoramus, aut etiam non desuisse numini rationes, quibus, quod impedire potuerit, permiserit, ostendimus; non ut Deum peccati incusemus, absit! sed ut animos nimium dejectos erigamus. Veteres ethnici idem facere solebant. Sic Priamus, et Helenae dolorem bellum propter se accensum videntis levet, ita loquitur:

Ὀυὶ μοι κλίσιν ἔσθ'ι, θεοὶ γὰρ μοι ἄλγος εἰσιν.

Οἱ μοι ἐφάρμακον πόλεμον πολὺ δακρυὶν Ἀχαιῶν.

Iliad. Γ. v. 164, 165. Vid. *Cleric.*

Repetit hoc iterum, iterumque, ut fratres, sceleratam conjunctissimi capitis venditionem animo versantes, a tam tristi cogitatione revocet, utque omnis vindictae cupiditate exutum ipsum intelligant. Certe, nisi multa hanc in rem dixisset, non poterant non timere tacitas ejus cogitationes, et sceleris memoria non terreri. Tam crudeliter sanctissima consanguinitatis jura violarant, ut ne pluribus quidem postea annis, cum fato functus esset Jacobus, satis sibi placatum Josephum censerent, ut docemur ultimo hujus libri capite, v. 16, 17, 18. *Cleric.*

he

he would not remember what they had done to him, but rather what God had surprisngly accomplished for them all. Lose no time, continued Joseph, but hasten to my father, and tell him that his son Joseph is alive, and lord of all Egypt, and invites him with all his family to come down without delay to dwell near him, in the land of Goshen: *for yet there are five years of famine.* Goshen was that part of lower Egypt, which lay next to Arabia and Palestine, abounding with fair pastures, and watered by many streams from the river Nile. It lay eastward of the royal city in Tanis, where Joseph resided, toward the red sea. The truth, proceeded Joseph, of the message I send by you to my father depends not upon report or hearsay, which might deceive you; but you see me yourselves, and hear me speaking to you: go then, and tell my father all that you have seen, and with speed bring him down hither. *He then fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his. Moreover he kissed all his brethren, and wept upon them,*

* Et ecce oculi vestri vident, et oculi fratris mei Benjamin, quod vestra lingua ego loquor vobiscum. *Onk.* Quod os meum lingua domus sanctitatis loquitur vobiscum. *Jon.*

and

and after that his brethren talked with him, conversed freely and familiarly with him, acknowledging, it is likely, their crime, and acquainting him with what had passed in the family since. The news, that Joseph's brethren were come, soon reach'd the court, which greatly pleas'd Pharaoh and his attendants. And the king said unto Joseph, probably after Joseph had expressed to him his desire: Let thy brethren, when they have loaded their beasts, return to Canaan, and bring hither their father with all his effects; and for that purpose let them take wagons out of the land of Egypt for their little ones, and for their wives: *Let them not regard their stuff, since the good of all the land of Egypt is theirs.* Accordingly Joseph gave them wagons, and provision for their journey: To each of

* Ne prae studio omnium rerum vestrarum convalescendarum diu cunctemini, nihil est, cur studiosius utensilia omnia vestra servetis; sat. vobis erit in Aegypto, unde alia, si necesse sit, comparare possitis. Ea ergo potius amittite, ut quam primum veniat. s. Hebraei *oculum parcere* dicunt iis, quae servantur; non *parcere* iis, quae perduntur. Vide Deut. vii. 16. *eb.* xix. 18, 21. Cum non sit incommodus hic sensus, inepte tamen non conjecerit, quisquis *ebelim*, instrumenta ea potissimum, quibus in agricultura utebantur, interpretatus fuerit; cum enim plerorumque omnium aliorum suus etiam in Aegypto usus esset, ligonibus, rastris gravioribus, et aratro, nullus erat. Vid. Cleric.

them

them he gave two robes; but to Benjamin five changes of raiment, besides three hundred shekels of silver. To his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread, and meat for his father by the way. At his taking leave Joseph laid on them a particular charge, that they should not fall out by the way. When they came to Jacob, and told him that Joseph was yet alive, and governour over all the land of Egypt; the good man not believing them, at the mention of Joseph's name fainted away. When he came to himself, and, besides the relation which his sons gave him, saw the wagons, which

Singulis quoque profertur iussit binas stolas. Vulg. Καὶ πᾶσιν ἑδωκεν διακοὴς σολᾶς. LXX. Neque aliter potest intelligi: nam vestes, ut mutari queant, geminas salutem esse oportet. Jud. xiv. 12, 19. Ut inter divitias veterum erant vestes multos in annos repositae, et variis etiam staturis aptae; ita et inter dona saepe recententur. Iacobus. Ep. cap. v. vers. 2. Divitiae vestrae putrescentiae sunt, et vestimenta vestra a lineis comesta sunt. Vid. Cleric.

Vaijāphag libbo. Heb. Et debilitatum est cor ejus. Quo audito, Jacob, quasi de gravi somno evigilans, tamen non credebat eis. Vulg. Καὶ ἐγένη τῇ διακοῇ ἰακώβ, ὅτι γὰρ ἐπισυνῆν αὐτοῖς. LXX. Et erant verba haec vacillantis in corde suo, quoniam non credebat eis. Onk. Ipse vero neglexit in corde suo, quia non credidit eis. Syr. vers. Et divisum est cor ejus, eo quod non crederet illis. Jon. T.

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Joseph had sent to convey him to Egypt, his spirit revived'. *And Israel said: It is enough, Joseph my son is yet alive, I will go and see him before I dye.*

All things being prepared for his journey, Chap. 46.

Israel set out from Hebron toward Egypt, and arriving at Beersheba (where Abraham^a had planted a grove and worship'd God, and Isaac^b had receiv'd the favour of a divine manifestation) offered sacrifices unto the God of his father Isaac. *And in the visions of the night God spake unto Israel, saying, Jacob, Jacob: calling him Jacob, rather than Israel, to remind him what he was originally, and that by his favour he was named Israel; and redoubling his name to awaken his attention^c. When Jacob answered, Here am I: God said, I am God, the God of thy father^d: fear not to go down into*

^a *Et vixit spiritus Jacobi, id est, vigori suo restitutus est, cum vidit currus a Josepho missos, et certo scivit illum vivere, et florere in Aegypto. Bochart. Hieroz. P. i. L. ii. c. 16.*

^b Chap. xxi. 33.

^c Chap. xxvi. 23.

^d Καὶ φερέμεν^ε μὴ διὰ τῆς ἐνδαιμονίας τῆς ἐν Αἰγύπτῳ, τῶν παιδῶν ἐμφιλοχωρησάντων τῇ οἰκίᾳ τῇ ἐν αὐτῇ, ἐκεί^ς ἐν τῇ Χαναανίαν οἱ ἐκγονοὶ μετελθόντες κατασχῶσιν αὐτῶν, ὡς ὁ Θεὸς ἡμεῶν ὑπεσχημέν^ε, ἀμα τε μὴ δίσχα Θεῷ βελήτως γενομένης τῆς εἰς Αἰγύπτου ἀφ' οὗ διασθῆναι τὸ γέν^ε αὐτῶν πρὸς δὲ τέλεις διδίδας μὴ προσέλθῃ οὐ βίη πρὶν εἰς ὅλην Ἰωσήφ πωραγνίδας, καταφέρειν, ἑρπύων ἐν αὐτῷ τῶν τῶν λογισμῶν, εἰς ὕπνον. Ἐπιστὰς δὲ ὁ Θεὸς αὐτῷ, καὶ δις ὀνομασί καλέσας, &c. *Jos. Ant. Jud. L. ii. c. 7. § 2.*

Q

Egypt.

Egypt. He could not but have some uneasy thoughts about the issue of this journey; lest his children should be corrupted by the superstitious customs of Egypt, or their present support should at last terminate in their slavery to a foreign people. The Lord therefore adds: *For I will make of thee a great nation, I will go down with thee into Egypt; and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes* *. Pleased with this fresh assurance from God, he goes forward for Egypt with his whole family and all his effects.

Here I shall give a short account of *Jacob* and his family, as it stood at, or soon after, their settlement in Egypt. By *Leah* were born to him *Reuben* his first born, whose sons were *Hanoch*, and

* Cum alia multa in usu fuere apud veteres pietatis officia, tam erga morientes, quam mortuos solenniter observata; tum illud inprimis, quo morientium oculos e cognatione aliqui proxime attingentes pro more clauderant. Meminit hujusce consuetudinis *Pbilo* in *1. Joseph.* additque praeterea mentionem ibidem *τιλευσθαι ἀπὸ τῶν υἱῶν*, quæ tunc in postremis solebant adhiberi. Utrumque in usu similiter habuere antiqui gentiles. Quod ad prius:

Συναρμόδιον δὲ ἐλέσθαι μὴ τῇ οὐ χειρὶ,
Misæ. Phoeniss. Act. 6.

Di, precor, hoc jubeant, ut, euntibus ordine satis, *Ille* meos oculos comprimat, *ille* tuos. *Ov. Ep. 1.*

Vid. Dougl. Anal. Sac. Duo ergo hic pollicetur *Jacobo* Deus, superstitem ei futurum filiorum carissimum, eumque morienti adfore, et suprema curatorum. *Cleric.*

Phallu, and Hezron, and Carmi : *Simeon*, from whom descended Jemuel ¹, and Jamin, and Ohad, and Jachin ², and Zohar, and Shaul the son of a Canaanitish woman ³ : *Levi*, whose sons were Gershon, Kohath, and Merari : *Judah*, from whom sprang Er, and Onan ⁴, and Sheelah, and Pharez, and Zerah ; but Er and Onan died in the land of Canaan ; and the sons of Pharez were Hezron, and Hamul : *Issachar*, whose sons were Tola, and Phuvah, and Job, and Shimron : *Zebulun*, from whom came Sered, and Elon, and Jahleel. *These*, with his daughter *Dinah*, including *Jacob* himself, *make in all thirty three*. By *Zilpah* Jacob had *Gad*, whose sons were Ziphion, and Haggai, Shuni, and Ez-

¹ He is called Nemuel, *Numb.* xxvi. 12. *1 Chron.* iv.

24.

² He is called Jarib, *1 Chron.* iv. 24.

³ Hoc observari videtur, quod reliqui uxores duxerint, forte e prosapia Abrahami, aut Loti, aut ex Edomi familia ; si tamen Judam excipias, de quo vide *cap.* xxxviii. quamquam hoc de eo hoc quidem in loco non dicitur, quia jam narratum erat. *Cleric.*

⁴ Who, because they died in the land of Canaan, are not to be numbered among them, who went down into Egypt ; but instead of them the two sons of Pharez are set down (tho perhaps not now born) to supply the place of Er and Onan. For when Jacob went down into Egypt, Pharez was so young, that one can scarce think he had two at that time : but they were born soon after, before Jacob died. *Patrick.*

bon, Eri, and Arodi, and Areli: *Asber*, from whom sprang Jimnah, and Ishua, and Ishui, and Beriah, and Serah their sister; and the sons of Beriah were Heber, and Malchiel. *These are the sons of Zilpah, whom Laban gave to Leah his daughter, even sixteen souls.* By Rachel were born to Jacob *Joseph*, from whom came Manasseh and Ephraim', who were born to him in Egypt: *Benjamin*', whose sons were Belah, and Becher, and Ashbel, Gera and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. *These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.* By *Bilhah* Jacob had *Dan*, from whom

* Addunt hic LXX. Ἐγένοντο δὲ υἱοὶ Μανασσῆ, ὅς τις ἦσαν αὐτοῦ ἡ πάλλαι ἡ Σύρα Μαχίρ· Μαχίρ δὲ ἐγέννησεν τὴν Γαλαὰδ. Υἱοὶ δὲ Ἐφεζὶμ, ἀδελφεὶ Μανασσῆ, Σίσαλαμ καὶ Ταάμ· υἱοὶ δὲ Σουταλάμ Ἐδωμ. Quae translata sunt ex 1 Paral. vii. v. 6. et forte olim ad marginem ab aliquo fuerant adscripta, deinde textui illata. Certe non exstant in codice Samaritico; sed his quinque numeratis, sunt septuaginta quinque capita, ex Jacobo oriunda, quae septuaginta tantum sunt in Samaritarum et nostris codicibus. LXX. intt. secutus est Lucas, Act. vii. 14. Cleric.

* He being now but about twenty four years old, we cannot well think he had all these sons when he went down into Egypt; but some of them were born afterward, before Jacob died. Yet they are all mentioned here, because they were most of them now born, and all became the heads of families in their tribe. It is however possible he might begin so early to beget children, as to have all these before they went into Egypt. Patrick.

sprang

sprang Hushim: *Naphthali*, whose sons were Jahzeel, and Guni, and Jezer, and Shillem. *All the souls by Bilhab were seven.* These sons, and grandsons of Jacob, who came with him into Egypt, besides Jacob's sons wives, were threescore and six. To which if we add Jacob himself, with Joseph and his two sons the whole will amount to seventy persons.

When they drew near the country, Judah was sent to give Joseph notice of their coming, and to receive directions from him, in what part of Goshen his father should expect him. When Joseph had sent back directions, he ordered his chariot to be got ready, and went up to meet Israel his father at Goshen', and presented himself unto him with such reverence, as a son owes to his father; when Israel embraced him most tenderly, and wept on his neck a good while.

¹ Συναντήσαι αὐτῷ καὶ Ἡρώων πόλιν, εἰς γλῶ' Ραμιο-
σῆ, LXX. Καὶ καὶ Ἡρώων πόλιν αὐτῷ συνέβαλεν.
Jos. Ant. Jud. L. ii. c. 7. § 5. Quae paraphrasis si vera
est, oportet falsam esse descriptionem eorum locorum,
quam habemus apud *Strabonem*; cum enim Moses ferti-
lem et pecudibus alendis aptam fuisse tradat, sterilem et
arenosam eam regionem describit geographus. L. xvi.
p. 759, ubi loquitur de recessu sinus Arabici, qui versus
Heroum urbem porrigitur, in hunc, ait, ἐκ Πηλυσίου ἢ
ὑπὲρδεσις ἐπιτομὰς τε. δι' ἐρήμων δὲ καὶ ἀμμοδῶν χα-
ρίων αἱ ὑπερβάσεις ἐπὶ καμήλων Vid. *Cleric.*

Q 3

After

After these careſſes were over, Iſrael told him, that the ſight of him was the utmoſt happineſs he could have deſired in this life; and therefore, whenever God ſhould call him out of the world, he ſhould chearfully leave it, ſince he had enjoyed the pleaſure of ſeeing his face, and of finding that he was yet alive. Joſeph after ſome time ſaid to his father and brethren, It will be proper for me to repair to court, and give the king notice of your arrival, and inform him that you are ſhepherds, and trade in cattle, and that you have brought your flocks and herds, and all that you have. At the ſame time he took ſome of his brethren with him, to whom he gave ſtrict charge, that when the king ſhould call for them, and aſk of them what way of life they followed, they ſhould own that they and their anceſtors before them were ſhepherds, and traders in cattle; *that*, ſaith he, *ye may live in the land of Goſhen*: a place rich in paſture, and next adjoining to Canaan, unto which, when the time came, they might the more eaſily return. By this means Joſeph knew they would be kept together, remote from the vices of the court, and not expoſed to the contempt of the ſuperſtitious Egyptians; who deſpiſed foreigners, and eſpecially ſuch,

such, as were employed in breeding and tending of sheep.

Joseph then acquainted the king with Chap. 47. the arrival of his father, his family, and all his effects at Goshen. Pharaoh having

† For every shepherd is an abomination unto the Egyptians. v. 34. This cannot be understood in the utmost extent, without limitation or restriction. For when Joseph's brethren represented to Pharaoh that they were shepherds, and desired that they might dwell in the land of Goshen; the king not only granted their request, but told Joseph, that he would have the most skilful of them be constituted rulers over his cattle. And in chap. xlvii. ver. 17. the Egyptians brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds. In what way the words are to be limited, interpreters differ. *Le Clerc* thinks, that since superstition in Egypt varied, it is probable the eating of sheep might be esteemed unlawful at Tanis in Joseph's time. *Jonathan* and *Onkelos* say, when they explain these words, *Because the Egyptians might not eat bread with the Hebrews*, chap. xliii. 32. that the cattle which the Egyptians worship, the Hebrews eat. *Joseph Scaliger* thinks, that shepherds were hated by the Egyptians, because they had raised a rebellion, and erected a kingdom call'd *pastoral*. This is received by many great men on the authority of *Manetho*, who says that these were Phoenician shepherds: the time however, which is assigned for this pastoral kingdom, agrees not with the scripture history. The most simple interpretation is, that the Egyptians detested foreign shepherds, as being addicted to robbery. *Pastores porro ut furax hominum genus describit*, *Job* xxiv. 2. *Greges, ait, quos rapiunt, pascunt*. *Theocritus* item in *Bucoliastis*, ubi de *Lacone* pastore *Comatas caprarius* :

Ἄρχες ἐμὰ τῶνον ὁ ποιμένα τὸν Σουλαρίταν
Θευρίε ὁ Λάκωνα, τὸ μὲν νέκος ἐχθρὸς ἔκλεψεν.
Quae potuit esse causa, cur Aegyptiis pastores tam fuerint odiosi, *Gen.* xlvii. v. 34. *Boch. Hierox.* P. i. L. ii. c. 44.

a desire to see them, Joseph introduced five of his brethren into his presence; who being asked what their occupation was, replied: That they and their fathers were shepherds, and that they came to sojourn in the land of Egypt, since the famine raged in Canaan, and intreated that they might dwell in Goshen. The king told Joseph, that any part of his dominions was at the service of his family, and in particular Goshen, since that was the place wherein they chose to settle; and withal desired, as his kindred had been always brought up to that business, and without doubt were skilful in it, that he would employ any of them, who were of sufficient ability, to oversee his flocks, and improve his shepherds in the management of them. At the king's request Joseph presented his father to him,

¹ In *verse 2.* Joseph is said to have taken *some* of his brethren, namely five, and to have presented them unto Pharaoh. In the *Hebrew* the words are: Et de extremitate fratrum suorum cepit quinque. In the *Vulg.* Extremos quoque fratrum suorum quinque viros constituit coram rege. And in the paraphrase of *Onkelos*: Extremos quoque fratrum suorum tulit quinque viros. Partem etiam fratrum suorum assumpsit secum, quinque viros. *Samarit. Jon.* It is probable that Joseph might take five of his youngest brethren, and present them to Pharaoh, and this occasioned the king to say: *And if thou knowest any men of activity or strength amongst them, then make them rulers over my cattel.*

who

who blessed Pharaoh, that is, gave him thanks for his favour, and prayed for his health and safety. The king admiring the age and gravity of Jacob, asked him how old he was. To which he answered, that *the days of his pilgrimage were few*¹, in comparison with the age of his fathers, to which he had not attained; *and evil*, since they had been attended with many afflictions. Jacob having paid his visit, repeated his prayer for, and thanks to the king, and retired from the royal presence. Joseph fully impowered by the command of Pharaoh, gave his father and brethren a possession in the most fruitful part of Goshen, in the land of *Ramases*², where he supplied the whole family with whatever they wanted.

It was now the³ third year of the famine, when all the corn, which men

¹ *Peregrinationes* vitam suam vocat, quod Isaaco patre nomade et scenita natus ipse similem vitam egisset, cum in Chananaea, tum in Mesopotamia. Quamvis in Chananaea natus esset, attamen nullius urbis civis fuit, uti nec pater; sed, volentibus urbium incolis, in earum agro vagabatur, aut in deserta loca pecus suum agebat. Vid. *Cleric.*

² Sir *John Marsham* conjectures that it should be *Ramesis*, the name of the king of Egypt at that time. When therefore Joseph is said to have placed his brethren in the land of *Ramesis*, the meaning is, that he put them into the possession of the land which belonged to Pharaoh. See his *Chron.*

³ *Chap. xlv. 6.*

had stored up for their several families, was wholly spent, and still the famine so raged, that the inhabitants of Egypt and Canaan fainted for want of bread: no corn could be obtained, but out of the king's granaries, and for ready money. Thus Joseph by the begining of the sixth year had gathered up all the money, or silver, that was found in the lands of Egypt and Canaan, and brought it into the king's exchequer. When nothing was now left but lands, stocks, and goods, the two last came into the king's hands too in exchange for corn, and would but just do till the year was ended. The next year after the sale of the cattle, which was the last of the famine, they came to Joseph and said: Our silver is spent, our herds of cattle are sold, and *nothing is left but our bodies and lands, Why should we dye, both we and our lands? Buy us and our land for bread, and give us seed, that we may sow in expectation of a crop the next year; since this is the last of the famine, according to your*

¹ Est Aegyptiorum ad Josephum quirritatio, Gen. xlvii. 19. *Cur moremur coram te, tam nos, quam terra nostra?* Nempe mori terra dicitur, cum inculta jacet et desolata, quia in proventu suo vivit aliquo modo. Hinc *Martialis* L. xiii. *Epig.* 12. *Suburbanus ne moriatur ager.* *Boch. Histroz.* P. i. L. i. c. 1.

prediction. And Joseph bought all the land of Egypt for Pharaoh, and the whole country became the king's demesne. That they might in time forget the dominion they formerly had in the lands, which they had sold, and to prevent any combination afterwards to regain them, he transplanted every owner into a part of the country remote from his former inheritance, bringing others into their places. Only the land of the priests he bought not, for they were maintained by Pharaoh, a certain portion being assigned them by

¹ Οὕτως τε τῇ βασιλείᾳ πάσης αὐτῶν ἡ περιουσία κτείνε μηχανήματα, μετεκίθησαν ἀλλοῖς ἀλλαχόθεν ὅπως βασιλεία γίνηται τῇ βασιλείᾳ ἡ χώρα τῶν ἡ κτησις, πλὴν τῇ ἱερῶν. *Jos. Ant. Jud. L. ii. c. 7. § 7.*

² Ab extremis Aegypti finibus ad extremos fines migrare jussit. Hoc, ut recte Salomo Jarchius observat, factum, ut inde appareret agros Aegyptiorum proprios non fuisse. Non dissimulabimus tamen alteram esse in Samaritico cod. lectionem hujus loci; nam pro fecit eum migrare in urbes, legunt Samaritae, *behebid otbo lababadim*, hoc est, redegit eam ad servitutem. Sic legerunt etiam LXX. *interpr. Καλεσθῆναι αὐτῶν εἰς πόλεις.* Eos sequutus est *Vulg.* qui habet: *Subjecit eam Pharaoni, et cunctos populos ejus.* Atque in hac lectione nihil subintelligendum, cum in nostra supplenda sit vox *acherim*, alias, aut similis; alioquin transire in urbes, significaret ex agris migrare in urbes, quod careret hic sensu, cum agrorum suorum curam Aegyptii abhinc non neglexerint. *Cleric.*

³ Γέρεα δὲ σοι ἦν, τὰ δὲ ἐξαραιμένα μένοισι Αἰγυπτίων παρὲς τῇ ἱερῶν ἀνεργεῖ ἐξαιρέσει δυνάμει, ἐκαστὸν ἀπὸ τῶν. *Herod. L. ii. c. 168.* ubi de militibus loquitur. *Ἔισι δὲ ἔτι πάντων τε ἀπὸ τῶν. Diod. Sic. L. i. p. 66. Vid. Dought. Anal. Sac.*

him,

him'. Joseph then said to the people: I have bought you this day and your land for Pharaoh: here is seed for you, and ye shall sow the land. But nothing more shall be demanded of you², than that whereas before you had allowed a tenth for the support of the government, you shall now allow another tenth to Pharaoh, of whom you hold your lands, and the remainder shall be your own. As soon as the people had notice of this, they expressed their gratitude in the strongest terms, and requested that it might be enacted into a law, which was accordingly executed, excepting only the land of the priests.

² *Certum sacerdotibus demensum.* Chok. Heb. decretum, hoc est, constituta certa mensura, aut statuta cibaria, ut habet *Vulg.* ἀκείρασμὸν, *Aquil.* σύνταξιν, *Sym.* verterat, quae idem sonant. Hoc factum tempore famis. Vid. *Cleric.*

Ἀποφύσαντες δὲ τὸ καλὸν, καὶ τὸ πῶμα τῶν γλῶττων ἐπὶ τῇ γῇ, καὶ πύττης τὴν καρπὸν ἀφ' ὧν ἐκτρέφεται, ὁ Ἰωσήφ εἰς ἐκείνην παρεγίνετο πολὺν, καὶ συλλέγων ἐν αὐταῖς τὸ πλῆθος, τὴν τε γλῶτταν αὐτοῖς, ἣν ἐκείνων παρεχόμενον καταλεῖψαν ἔχον ἐδύνατο καὶ καταπαύσαι μόνον, εἰς ἅπαν ἐχαρίζετο. καὶ κτήμα ἴδιον ἡγεμένους φιλεργεῖν παρεκαλεῖ, τὴν πέμψην τῶν καρπῶν τῶν εἰς αὐτὴν τελειῶν ὑπὲρ τῆς χώρας, ἣν δίδωσιν αὐτοῖς ὅσον αὐτῷ τὴν δὲ παρ' ἐλπίδας κυρίως τῆς γῆς καταδικασμένοι χάριτι ἐλάμβανον, καὶ ὑφίσταντο τὰ προσάγματα καὶ τέλος τῶν τρόπων τὸ πρὸς ἀξίωμα τὸ παρὰ τοῖς Αἰγυπτίοις αὐτῷ μείζον Ἰωσήφ ἀπεργάζεται καὶ πλείονα τῶν ἑνοικίων τῶν βασιλέων παρ' αὐτῶν ὅ, τι τὸ τέλος τῶν πέμψων τῶν καρπῶν νόμος ἔμεινε καὶ μέχρι τῶν ὑστέρων βασιλέων. *Jos. Ant. Jud. L. ii. c. 7. § 7.*

To

To return now to Jacob and his family : While they lived in Goshen, and rented lands of the king (as his other subjects did) they grew and increased exceedingly. Jacob their father lived with them seventeen years, and died in the hundred and forty seventh year of his age. Finding himself near his end, he sent for Joseph, and, when he came, said to him : If thou hast any affection for me, *put, I pray thee, thy hand under my thigh* (the usual ceremony of an oath in that family) *and deal kindly and truly with me : bury me not, I pray thee, in Egypt, but with my fathers in their burying place.* This he did from a firm belief, that the country, where they lay, was his in reversion, and that God in due time would put his children into possession of it. Joseph complied, and swore to him : Jacob earnestly insisting upon his oath probably, that Pharaoh might be willing to let him carry his body thither, when he found that he lay under so sacred an obligation to do it. Whereupon Jacob blessing God, and thanking his son, lays himself down with perfect satisfaction.

Not long after this Jacob growing weaker, and concluding that he could not

¹ Vid. Cleric.

live long; sent to Joseph, to acquaint him with it. Joseph immediately came with Manasseh and Ephraim his two sons. When Jacob by a messenger was inform'd that Joseph was coming, he strengthened himself, and sat upon the bed, leaning, it is likely, upon his staff, for the support of his feeble body. Upon Joseph's arrival, Jacob acquainted him with the appearances God had favoured him with at Luz in the land of Canaan, when he promised to make him fruitful, and give that land to his seed after him. *And now, added he, thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee in Egypt, are mine: as Reuben and Simeon, who are my eldest sons, they shall be mine. But thy issue, which thou shalt hereafter have, shall be thine, and shall be called after the name of their brethren in their inheritance. And in conferring this privilege on thy two sons I pay but a just*

¹ Hoc est, censebuntur non quasi nepotes mei, uniusque ex filiis haeredes, sed quasi eos ipse genuissem; quorum uterque unciam suam, in haereditate regionis mihi promissae, accipiet. Alioqui si instar Josephi liberorum habitii fuissent, unciam tantum unam ex avitae haereditatis aële sortiti essent. Cleric. Προσέταξ' τοῖς ἰδίοις παῖσιν, ἵνα τὸς ἰσχυροῦς παῖδας Ἐφραΐμῳ καὶ Μανασσῆν ἂν τὸν αὐτὸν ἀειδμὸν προσάψας, διαρρένοιν μὲν αὐτῶν τῶν Χαραρίων. Jos. Jud. Ant. L. ii. c. 8. § 1.

² Chap. xlix. 3, 5. 1 Chron. v. 1, 2.

respect

respect to thy mother Rachel, whom I lost in childbed, and was forced to bury in my travels. If thou shouldest think proper to remove her bones to the cave of Machpelah, *I buried her in the way of Ephrath, but a little way to come unto Ephrath, the same is Bethlehem.* Jacob had all this while fixed his eyes upon Joseph, but having finish'd this part of his discourse, taking them off, he discovered two persons near him; but his eyes were so dim and decayed with age, that he knew not who they were. Upon inquiry finding that they were Joseph's sons, he said, *Bring them, I pray thee, unto me, and I will bless them.* When Joseph had brought them near to his father, and made them kneel ' down before him, he kissed them; and embracing them with the utmost tenderness, said to Joseph: *I had not thought to see thy face; and lo, God hath shewed me also thy seed.* Joseph fearing they might press too much upon his aged and feeble father, took them from between his knees, where they kneeled, as Jacob sat upon his bed; at the same time bowing himself with his face to the earth. He then placed Ephraim in his right hand towards Israel's

left hand; and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. Israel knowing by the spirit of prophesy, that Ephraim's posterity would prove a more eminent tribe, than that of Manasseh, designedly crossing his arms laid his right hand upon Ephraim's head, tho' he was the younger, and then pronounc'd the following prophetic benediction: *God, before whom my fathers Abraham and Isaac walked, the God who has fed me, ever since I have had a being unto this day, the angel who redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.* When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he attempted to remove it from Ephraim's head unto Manasseh's, saying: *Not so, my father, this is the first-born, put*

¹ Ἐπιτάμεν ὁ τῆς μὲν κτῆσον ἀγαθῶν, καὶ περισσῶν αὐτοῖς κατὰ προσηταίαν, πῶς μάλιστα ἢ ἐκ τῆς γενεᾶς αὐτῶν ἐν ἑσθῇ καλοῖσιν τῶν Χαναανίων. *Jos. Ant. Jud. Ibid.*

² See Ainsworth.

³ Instar piscium. Ut pisces maris multiplicentur. *Onk.* Et ut pisces maris in immensum multiplicantur, ita filii Josephi in medio terrae multitudine invalescant. *Jen. Vid. Boeb. Hieroz. P. i. L. i. c. 6.*

thy

thy right hand upon his head. His father refused, and said: *I know it, my son, I know it, he also shall become a people; but his younger brother shall be greater than he', and his seed shall become a multitude of nations.* He then concluded his benediction in this manner: When my posterity shall express their desire of happiness to others, it shall be by this form of speech: *God make you like Ephraim and Manasseh.* After this Israel turning himself to Joseph, said: *Behold, I die, but with full assurance, that God will be with you, and bring you into the land of your fathers. Moreover I have given to thee one portion above thy brethren, namely that which I first purchased of Hamor* for an hundred pieces of silver; and, when the Amorites afterward seized on it, I recovered again by force of arms.*

As soon as Jacob had ended this dis- Chap. 49
course with Joseph, perceiving his death very near, he sends to the rest of his sons, ordering them to come all in a body to him, that he might tell them the future condition of themselves and their posterity; to which he commanded their utmost attention and regard.

* Num. i. 33. Deut. xxxiii. 17.

† Chap. xxxiii. 19.

He begins with Reuben, the eldest of the twelve. *Reuben*, thou art my first born, my might and the first fruits of my strength. The excellency of dignity,

* Cum vox *rescibib* principium et primitias ex aequo significet; *primitias* interpretari maluimus, quod aptius sit ad significandum primogenitum, metaphora ex frugibus petita. Ita etiam primogeniti vocantur, *Deut. xxi. 17. Ps. lxxviii. 51. cv. 36.* Unde frustra eos esse, qui vertunt *principium doloris mei*, satis apparet. Caeterum *lxx. intt.* sensum potius, quam verba respexere, quando verterunt, ἀρχὴ τῆς τριτωνίας. Vid *Claric.*

* Videtur Jacobus hic respicere τῶν πατριάρχων jura, quibus excidit Ruben. Ea quamvis illis temporibus aliqua essent, ut obscurius, *Gen. iv. 7.* manifestius indicavit historicus divinus, *Gen. xxv. 31.* ubi, quo pacto ea Jacobus ab Esau emerit, narrat: attamen qua in re praecipue sita essent, non ita liquet. *Hieronymus* quidem, in *Trad. Hebr. Onkelo* aliisque Judaeis consentientibus, tria esse vult, quibus fratribus anteferebatur primogenitus; haereditatem, sacerdotium, et regnum. At unde collegerint primogenitos patriarcharum aevo semper fuisse sacerdotes et reges, nescio. Certe familiis terrarum aliquo tractu separatis, sua sibi sacra faciebat, suisque praeerat, nisi superior in locis, in quibus degebat, esset potestas, quivis paterfamilias. Videtur potius dignitas intelligi aliqua, et duplo major in haereditate pars, quae primogenito tribuatur; et quae in haereditate Jacobi, in duodecim uncias divisa, sextans fuit. Eo certe sextante Ruben excidit, Josephusque ejus loco donatus est, ut vidimus ad *cap. xlviii. v. 22.* Praeterea dignitate caeteras omnes tribus, ne Rubenis quidem posteris exceptis, Judae tribus praecessit. Haec egregie confirmantur i *Paral. v. 1, 2.* quae verba, quia interpretationis loco esse possunt, hic recitabimus: *Is primogenitus quidem fuerat [nempe Ruben] sed, polluto patris sui lecto, data sunt primogeniti jura filiis Josephi filii Israelis, non tamen adeo ut in recensendis generationibus primogeniti loco ponerentur; quia Juda eo usque fratribus suis superior fuit, ut ex eo dux esset, et primogeniti jura [quatenus πατριάρχων completa] prae ipso Josepho obtineret. Idem.*

and

and excellency of power', hasten away,
as water pour'd out, that thou shalt not
excel^s, since *thou wentest up to thy father's
bed*; at the time thou defiledst it, they
vanished. *Simeon* and *Levi* are brethren,
a like in disposition, and combined in the
same wicked designs, instruments of
cruelty are their treaties^s. My soul,
R 2 came

¹ *Phachaz. Heb.* Duo hic potissimum observanda sunt, quorum primum vocabulorum structuram, alterum significationem verbi spectat. Primo *qd jether, praestantia*, conjungatur necesse est cum verbis *phachaz* et *hbalah*; quorum hoc quartum comma claudit, illud incipit. Alioquin hiulca ac sine sensu, quod liquebit inspectis interpretibus, oratio est. Nec obstare potest verbum hodiernae distinctio, quam a manu Moysi non esse satis inter eruditos constat. *Samaritanus codex* quidem habet, in secunda persona, *phachaztha*, quod fuit etiam in *LXX.* et *Hieron. cod.* qui vertunt *ἐξύψισται*, et *effusus es*. Sed quoniam in fine commatis rursus occurrit *hbalah*, quae quo referatur non habebit, *codd. nostrorum* praeferenda videtur lectio. Secundo, cum verbum *phachaz* dubiae sit significationis, et veteribus etiam interpretibus non satis notae, ut ex eorum inconstantia in eo vertendo satis apparet; videndum an conjiciendo, quid sibi velit, assequi possimus. Cum derivata ejus conjungantur cum vocibus *vanitatem* et *mendacium* sonantibus, coniecere lexicographi *levitatem* et *inconstantiam* eo significari. Vide *Jud. ix. 4.* *Jer. xxiii. 32.* Sed petulantiae ac lasciviae notio aequae bene convenit. At hic, ubi cum *aqua* conjungitur, nulla aptior, seu ea metaphorica, seu propria significatio, ei tribui posse videtur, ea quam *Hieronymo* debemus, *effusa est sicut aqua*. Ostendit Rubeni Jacobus praecellentiam ejus, instar aquae, quae effusa est, et in vapores resoluta, et evanuit, nullam amplius esse, etc. *Cleric.*

² *Numb. i. 21, 27.*

³ *Mecherotbehem. Heb.* quae vox haud parum torfit interpretes, quod sit semel in sacris *Hebraeorum codd.* Alii vertunt

came not into their secret, unto their assembly mine honour was not united: for in their anger killed they a man, and in their self-will they diged down a wall'. Cursed be their anger, for it was fierce; and their wrath, for it was cruel':

I

vertunt in habitationibus eorum, quasi sit praepositio praetermissa et vox *mechera* idem sonat ac *mechoura*, quam volunt, apud *Ezech.* habitationem significare. Alii eandem esse ac *מֶחָאֵרָא* contendunt, ut Jacobus dicat filios hosce suos gladiis succinctos vim injustam Sichemitis intulisse. Hinc multum abire non videtur *Vulg.* qui habet, *vasa iniquitatis bellantia*, sensum palpando, ut potuit, potius quam certam vocis significationem sequutus. Alii conventiones interpretantur, quia radix *machar* vendere significat: alii machinationes aut fraudes, quia eadem radix apud Arabas *machinari* ac *fallere* sonat. *Lud. de Dieu*, vir orientalium linguarum peritus, mavult vocis significationem ex Aethiopica lingua petere, in qua consilium significat. Hunc sequitur *Edm. Castel*, qui praeterea hanc interpretationem *LXX* potissimum auctoritate fulcire nititur, hi enim *ἐξέδισαν*, *consilium*, transfulerunt. Nos tamen, post tot eruditos viros, quibus in re obscura conjecturis indulgere licuit, Chaldaicae linguae usum, utpote Hebraicae prioris, sequi maluimus, favente praeterea historia, quam respiciebat Jacobus. In ea autem lingua, *mechar* est *desponsare*; et sororis Dinae desponsatione facta, Sichemum circumvenerunt Simeon et Levi, ut narravit Moses, *Gen.* xxxiv. *Cleric.*

¹ Subnervârunt taurum, *ἐνευσχόντισαν τᾶν τῶν*. *LXX.* hoc est succiderunt poplites, aut suffragines taurorum. Ita subnervati equi a Josua, *cap. xi. 9.* jussu Dei. Attamen *Vulgatus*, *Syrus*, uterque *Arabs*, *Jonathan* et *Onkelos*, de muro intelligunt. Vid. *Bochart. Hieroz. P. i. L. ii. c. 11.*

² Minatur enim hic duo, fratrum in vi Sichemitis inferenda concordium liberos non habituros agros vicinos, ne malo parentum exemplo corruptae duae tribus communi consilio quidquam simile olim aggrederentur; deinde ne ipsos quidem contribules continuum terrarum tractum in-

I will divide them in Jacob, and scatter them in Israel'. *Judah*, thou art fitly so called, for thy brethren shall praise thee: thy hand shall be on the neck of thine enemies¹; thy father's children shall bow² down before thee. Judah is a lion's whelp³, from the prey, my son, thou art gone up in triumph. He kneeled⁴ down, he couched, as an old lion, taking his rest without fear of disturbance; and as a lioness⁶. Who

culturos. Utrumque autem evenit. Simeonis sedes in mediis tribus Judae agris fuere, *Jos. xix. 1.* Levitica vero tribus urbes ex unaquaque tribu sibi attributas habuit. Vid. *Cleric.*

¹ *Gen. xxix. 35.*

² *Psal. xviii. 40. 1 Sam. xviii. 6, 7.*

³ Honore tribules tuos prosequuntur, qualis primogenitis tribui solet. *Id.*

⁴ Hic quoque gradatio est. Confertur enim primum Juda catulo leonis, deinde adulto leoni, denique leaenae quae terribilius utroque furit; qua figura res fortiter gestae a tribu Judae, ejusque incrementa, donec regnum Israelis ei proprium delatum sit, describuntur. Primam aciem in exercitu duodecim tribuum habuit, *Num. x. 14. Jud. xx. 18.* Prima veteres colonos ex agris sibi a Josua divisim migrare coegit, *Jud. i. 2.* Primus judex, liberator a Deo Israelitis missus, ex hac eadem tribu fuit, *Jud. iii. 11.* Prima denique familia, cui perpetuum in Israelitis regnum concessum est, ad hanc tribum pertinuit, *2 Sam. vii. 13. Cleric.*

⁵ Hoc quoque fiduciae argumentum est, quod ad dormiendum non secedit in loca remota et abdita, sed somnos capit ubivis; quasi sciat neminem esse, qui ubivis sic dormientem excitare audeat, *Bochart. Hieros. P. i. L. iii. c. 2.*

⁶ *Labi*, leo annosus non est, ut volunt; sed leaena, quae leonem aequat, aut etiam superat, robore et feritate. Hinc *Herodotus L. iii. c. 108.* Ἡ λέαινα, ἢ τοῦ ἰχθυόεντος καὶ θρασυτάτου. *Boch. Hier. P. i. L. 3. c. 1.*

shall raise him up? *The scepter* shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh^s come, and unto

^s Non recedet virga ex Jehudah, et legislator de inter pedes ejus, usquequo veniat Schilo, et ei obedientia, expectatio, conventus populorum. *Heb. text. vers.* Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat, qui mittendus est, et ipse erit expectatio gentium. *Vulg.* Οὐκ ἐκλείψεται ἄρχων ἐξ Ἰούδα, καὶ ἡγεμὸν ἐκ τῶν μηρῶν αὐτοῦ, ὥς ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς προσδοκία ἱσθῶν. lxx. Non auferetur habens principatum a domo Judae, neque scriba a filiis filiorum ejus, usque in seculum; donec veniat Messias, cujus est regnum, et ei obedient populi. *Onk.* Non auferetur sceptrum de Juda, et dux de vexillis ejus, donec veniat pacificus, et ad ipsum congregabuntur populi. *Sam. vers.* Non deficient sceptrum de Juda, et expositor de inter pedes ejus, donec veniat is cujus illud est, et ipsum expectabunt gentes. *Syr. vers.* Non cessabunt reges et praesides ex domo Judae, et scribae docentes legem ex semine ejus, usque ad tempus, quo veniet rex Messias minor filiorum ejus, et propter eum collescent populi. *Jon. T.* Non deficient reges de domo Juda, neque periti doctores legis de filiis filiorum ejus, usque ad tempus, quo veniet rex Messias, cujus est regnum, et ei subicientur omnia regna terrae. *Jerus. T.* To represent the various interpretations, which are given of this prediction, would require a long discourse; I shall therefore refer the curious to *Pugio fidei*, *Le Clerc*, *Huetius*, *Kidder*, and *Sherlock*.

^s Ut ex *ser*, id est, cantico, *Phoenices fran*, et *Graeci* fecere *Sirenes*; ita ex *Silo* vel *sil* ab illis *filan*, ab his *Silenus* dictus. Et quia de *Silo* dicitur, illius erit doctrina populorum, vel congregatio docendi causa, *Silenus* aiunt fuisse valde doctum, et *Bacchi εὐαγγελιστὴ καὶ διδασκαλὸν καλλίστον ἐπισημειωτὴν*. Additur sive de Christo, sive de Juda, ut quidam volunt: *ligans ad vitem asellum suum, et ad generosam vitem pullum asinae*. Inde *Silenus* est asinus plerumque vestus, et *Baccho* deo vitium comes indivulsus adhaerens. Tale est, quod calcandis uvīs ideo *Sile-*

pum

unto him shall the gathering of the people be. Binding his sole unto the vine, and his asses colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk. Zebulun¹ shall dwell at the haven of the sea, near the lake of Tiberias, or sea of Galilee, whose border shall go up from thence to the mediterranean, where there shall be a haven for ships, even to the country of Zidon or

num addicunt, quia sequitur: *Lavat in vino vestimentum suum, et in sanguine uvarum operimentum suum*, instar calcantium in torculari, ut explicatur in *Esai. v.* Sed nihil tam impium, quam quod Silenum semper ebrium esse fingunt, et

Inflatum hesterno venas, ut semper, Iaccho: quia statim additur, *rubent illi oculi ex vino*: ac si eodem id sensu dicatur, quo a Salomone, *Prov. xxiii, 29, 30.* Cui rubor oculorum? iis, qui vino immorantur. Sileno denique pro cibo,

καὶ ὀδοὺς γάλα:
quia prophetia finitur hac clausula: *Et dentes ex lacte albescent.* Nihil poterat diabolus foedius comminisci, etc. *Boch. Can. L. i. c. 18.*

¹ It is remarkable, that Jacob mentions Zebulun before Issachar, who was his elder brother, *ch. xxx. 11.* for no other reason, that I can discern, but because Zebulun's lot was to come up before Issachar's, in the division of the land: his being the third, and Issachar's the fourth, *Jos. xix. 10, 17.* By this they were taught, that their habitation in the land of Canaan was the gift of God, and did not come by chance; their forefathers having so long before predicted the very portion they should inherit. *Patrick.*

Phoenicia. *Iffachar*, like a strong ass¹, shall be patient of rural toils, couching down between two burdens². And seeing rest³ to be good, and his country⁴ pleasant, will bow his shoulder to bear, and become a servant to tribute⁵, submitting

¹ Videtur autem significare Jacobus Iffascharis posteros fore instar jumentorum, et quidem asinorum, laboriosos. Quando enim quispiam animali confertur, ei videtur tribui, quod in eo animali insigne est. Vide quae notavimus ad cap. xvi. 12. de Ismaele, qui onagro confertur. *Philo* de sacrificiis Abelis et Cainis: πόνε μὲν ὄνος, τληϊκὸν γὰρ τὸ ζῶον. Quia autem labore et industria opes comparantur, *Onkelos*, potentem divitiis, haec verba παραπέλει. Cleric.

² *Repagula* vertimus, quia inter gemina repagula (quod vocis hujus forma duali optime exprimitur) in stabulis jumenta labore fessa quiescunt, *Jud.* v. 16. Favet et vocis notatio, nam *schaphath* est ordine disposuit, nec greges ordine in stabulis continentur, nisi repagulorum ope. Alii cum *Vulgato* et *Onkelo* vertunt terminos, intelliguntque terminos, seu fines tribuum finitimarum; quod voluisse videntur *1xx*, qui habent κλήρες, hoc est, agros sorte divisos. Alii, cum hisce *Jud.* v. 16. *δρυομίαι* duas sarcinas reddunt. *Deut.* xxxiii 18. *Id.*

³ *Mnucha* non modo requiem, sed locum, in quo quis requiescit, frequenter significat. *Num.* x. 35. et *Deut.* xii. 9. *Id.*

⁴ Fertilissimam autem et amoenissimam fuisse eam Chanaanæae partem, quam insiderunt Iffascharis posteri, intelligemus, si meminerimus eorum, quae de Galilaea inferiori, quae hujus tribus agros complectebatur, scripsit *Iosephus*, cum alibi, tum *De bello Judaico*, L. iii. c. 4. Πίων ἴε, inquit, πᾶσα καὶ εὐχέλως καὶ δένδρεσιν παντοίοις κατέφωτος, ὥς ὑπὸ τῆς εὐταθείας προσκαλέσασθαι, καὶ τὸν ἥμισυ γῆς φιλόπονον.

⁵ *Ἰσσάχμης* τὸ καλὸν ἐπεθύμησεν (pro *chamor*, asinus, potuerunt legere *chamad*, concupivit; sed τὸ καλὸν nihil habet

mitting to heavy taxes to be excused from the services of war, rather than lose his repose. *Dan*, tho a son of a concubine, shall judge ¹ or rule his people, alluding to his name, as one of the tribes of Israel. *Dan* managing rather by subtlety, than open war, shall be as a serpent ² by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation ³, O Lord. *Gad*,

habet affine voci *garem*) ἀναπαύμενος ἀνὰ μέσον τῶν κλήρων, καὶ ἰδὼν τὴν ἀνάπαυσιν ὅτι καλὴ, καὶ τὴν γῆν ὅτι πῶς, ὑπέδρακε τὸν ὄμιον αὐτοῦ εἰς τὸ πολεῖν (*lisbot*, ad bajulandum) καὶ ἐγενήθη ἀντὶ γεωργός. LXX.

¹ Videtur significare Jacobus Danitas aequè tribui suae jura dicturos, ac aliarum tribuum magistratus suis quosque tribulibus. Quo sensu *ham* tribum ipsam Danitarum significat. Sed *Onkelos* omnes Israelitas intellexit, et sic παραφράζει: De domo Dan eligetur et exsurgat vir, in cujus diebus liberabitur populus ejus, et in cujus annis requiescent tribus Israelis, etc. Designat Samsonem, quem nomine appellant *Jon.* et *Jer.* Is certe Danita fuit, et per viginti annos Israellem judicavit. *Jud.* c. xiii. *Cleric.*

² Vid. *Boch. Hierox.* P. ii. L. iii. cap. 12. Καὶ γεννηθήτω Δάν ὄφις ἐφ' ὁδῷ, ἐγκαθήμενος ἐπὶ τρίβῳ, δάκνων πῆρναν ἰσῶς, καὶ σπασέται ὁ ἰσῶς εἰς τὰ ὀπίσω. τὴν σωτηρίαν περιμένον κυρίως. LXX.

³ Non liberationem Gedeonis ego exspecto, neque liberationem Samsonis ego perspicio, quia liberatio eorum temporalis liberatio fuit; sed ego salutem tuam exspecto, et perspicio, Domine, quia liberatio tua liberatio seculorum, *Jon. T.* Non redemptionem Gedeonis, filii Joas expectat anima mea, quae est temporalis; neque redemptionem Samsonis, quae est salus creata; sed redemptionem, quam dixisti verbo tuo venturam esse populo tuo, filiis Israel, hanc redemptionem tuam expectat anima mea. *Jerus. T.*

a troop ' shall overcome him; but he shall overcome ' at the last. Out of *Asber's* countrey shall arise most excellent provisions of all sorts ', and part of it shall yield the choicest fruits ', fit to be served up to the table of kings. *Naphtali* is a hind let loose ', loving liberty, he freely speaks his mind, and is master of address. *Joseph* is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers ' have sorely grieved him, and shot at him, and hated him. But his bow remained firm, the strength ' of

¹ *Jud.* x. 7, 8, 17. *Jer.* xlix. 1. *Amos* i. 13.

² *Jud.* xi. 33. 1 *Chron.* v. 18, 22.

³ *Deut.* xxxiii. 24.

⁴ *Jos.* xix. 26.

⁵ Νεφθαλεμ εἰλεχ Ⓞ ἀνεμῖνον ἐπιδιδῶς ἐν τῷ γεννίματι καλλος. LXX. Nephthali cervus emissus, et dans eloquia pulchritudinis. *Vulg.* Neptali, in terra optima cadet sors ejus, et possessio ejus erit faciens fructus; laudabunt et benedicent super eos. *Onk.* Naphtali nuntius velox, similis cervo currenti super rupes montium, annuntians lantum nuntium; annuntiavit enim hactenus Josephum vivere, et ipse expeditus fuit, ut abiret in Aegyptum, et asferret instrumentum agri speluncae duplicis, in quo nulla erat ipsi Esau portio: et quando aperuit os suum in synagoga Israel ad laudandum, probatior erat reliquis linguis. *Jon. Jer. T.* Vid. *Bochart. Hieron. P. i. L. iii. c. 18.*

⁶ Intelliguntur filii Jacobi, qui fratrem male habuerunt, et quorum scelera in Josephum, quasi tela habentur in eum coniecta. *Claric.*

⁷ *Zroah* proprie brachium, sed metaphorice vires significare plurimis ex locis liquet, quae prae caeteris lexicographis collegit *Val. Schindlerus.* Id.

his hands was confirmed by the power of the mighty God of Jacob, from thence he is the shepherd, the stone of Israel, their help in the time of famine: even by the God of thy father, who shall help thee, and by the almighty, who shall bless thee with blessings of heaven¹ above, blessings of the deep² that lieth under, blessings of the breasts³, and of the womb. The blessings of thy father Jacob are greater than the blessings of my progenitors, Abraham and Isaac, unto the utmost bounds of the everlasting hills, Bashan and mount Ephraim; or, unto all that is most desirable⁴ in those ancient hills, abounding with most excellent fruit; they shall be on the head of Joseph, on the crown of the head of him, who was distinguish'd from his brethren in eminence and dignity. *Benjamin's tribe*

¹ *Benedictiones coeli* dicuntur tempestivi imbres, roresque copiosi, quibus foecundatur tellus, ut uberes segetes emitat. Iis fit, ut terra sit *benedicta*, hoc est, fertilis. *Id.*

² Ut inter hasce benedictiones et superiores sit oppositio, necesse est *abyssum* hic dici terram, aut potius subterraneos latices, quibus plantae alantur. *Deut. viii. 7. Cleric. Vid. Vos. Idol. L. ii. c. 77.*

³ Ordo naturae esset *uteri* et *uberum*, nam prius utero concipiuntur infantes, quam uberibus alantur. Similem inversionem observavimus ad *vers. 23*. Optat Jacobus Josephi posteris numerosam sobolem, quae ex felici partu matrum, et commoda puerorum nutritione oritur. *Id.*

⁴ *Vid. Cleric.*

of a martial genius shall ravine¹ as a wolf, and such success shall attend them in their wars, that they shall have the prey divided in the evening to eat till morning. As soon as Jacob had finished this famous prediction relating to the posterity of his twelve sons, the patriarchs, and heads of the twelve tribes of Israel, he gave it in strict charge to them all, as he had before done in particular to Joseph, to see him buried in Canaan, in the sepulcher of his ancestors; giving an exact description of the place, that they might not mistake it, when they should go to bury him; and the particulars of its former purchase and possession to clear their title to it, if the inhabitants of Canaan, from whom he had been absent some years, should dispute the laying his body there. And having now no more to say, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Chap. 50.

When Joseph saw his father was dead, he fell upon his face to close his² eyes, and kiss him; which he did with the tenderest expressions of filial affection. After this he gave orders to his ser-

¹ Vid. *Boch. Hieroz.* P. i. L. iii. c. 10.

² *Chap.* XLVI. 4.

vants, the physicians', to embalm his father*. Forty days were taken up in embalming the body with myrrh, cassia, and other spices, after which it lay in nitre thirty days, and then they wraped it in fine linen and gums; all which time

¹ Ἐνθαριασαῖς. LXX.

² Εἰσὶ δὲ οἱ ἐπ' αὐτῷ τέτρω καλῖαι, καὶ τέχνην ἔχουσα ταύτην. Οὗτοι ἐπεὶ σφί κομιδῇ ὁ νεκρὸς, δεικνύουσι τοῖσι κομίσασι παραδείγματα νεκρῶν ξύλινα, τῇ γραφῇ μεμνημένα. Καὶ τὴν μέν σπουδαϊοτάτην αὐτῶν φασὶ εἶναι τὴν ἐκ ὅσων ποιεῦμαι τὸ ἄνομα ἐπὶ τοιούτῳ πρήγματι ὀνομάζειν τὴν δὲ δευτέραν δεικνύουσι ὑποδεετέραν τε ταύτης καὶ ευτελέτην τὴν δὲ τρίτην, ευτελέστατην. Φράσαντες δὲ, συνθάνονταί παρ' αὐτῶν κατὰ ἣν τινα βέλονται σφί σκευαδῆναι τὸν νεκρὸν· οἱ μὲν δὲ ἐκ ποδῶν μιᾶς ὁμολογήσαντες, ἀπαλλάσσοιται· οἱ δὲ ὑπολειπόμενοι ἐν οἰκήμασι ὧς δὲ τὰ σπουδαϊότατα ταριχεύουσι. Πρῶτα μὲν σκολιῶ σιδήρῳ διὰ τῶν μυζωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτῷ ἔτω ἐξάγουσι, τὰ δὲ φάρμακα ἐγχεύουσιν. Μετὰ δὲ λίθῳ λιθιοπικῷ ὀξὺ παραχρίσαντες παρὰ τὴν λαπαρὴν, ἐξ ὧν ἔλκον τὴν κοιλίην πᾶσαν. ἐκκαθάραντες δὲ αὐτὴν, καὶ διηθήσαντες οἶνῳ φοινικίῳ, αὐτὴν διηθέουσι θυμῆμασι τετριμμένοισι· ἔπειτα τὴν νηδὺν συμῶντος ἀκρεάτε τετριμμένης, καὶ κασίης, καὶ τῶν ἄλλων θυμημάτων, πολλὴν λίσανωσιν πλήσαντες, συνράπτουσι ὀπίσω. Ταῦτα δὲ ποιήσαντες, ταριχεύουσι λίτρῳ, κρύψαντες ἡμέρας ἐξ ὀκτώκοντα· πλεονας δὲ τυτῶν ἐκ ἕξουσι ταριχεύειν. Ἐπεὶ δὲ παρέλθωσι αἱ ἐξ ὀκτώκοντα, λύσαντες τὸν νεκρὸν, κατελίσσουσι πᾶν αὐτῷ τὸ σῶμα σινδόνος βυσσίνης τελαμῶσι κατατελιμμένοισι ὑποχρίοντες τῷ κόμμῳ, τῷ δὲ ἀντὶ κόλλης τὰ πολλὰ χρεώνεται Αἰγύπτιοι. Ἐνθῦεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες ποιεῦναι ξύλινον τύπον ἀνθρωποειδέα, ποιησάμενοι δὲ ἐσεργνῶσι τὸν νεκρὸν, καὶ καλακλήσαντες ἔτω θησαυρίζουσι ἐν οἰκῇματι θηκείῳ, ἰσάντες ὁρθὸν πρὸς τοῖχον. Οὕτω μὲν τὰς τὰ πολυτελέστατα σκευάζουσι νεκροί. Herod. L. ii. c. 86. Vid. Diod. Sic. L. i. p. 57. ed. Paris.

it being the Egyptian custom to mourn¹ for the deceased, the Egyptians, who belonged to Joseph, observed it out of respect to him. When the days of mourning were past, Joseph by the officers of the court addresses to the king, for leave to bury his father with his ancestors in the land of Canaan, pursuant to a solemn ingagement by oath, his father had laid him under, to see it done; assuring Pharaoh that after the funeral was over, he would return. To this request the king, in consideration of his oath, freely consented. And besides all the house of Joseph, and his brethren, and his father's house, excepting such as were necessary to look after their little ones, and their flocks; a considerable number of Pharaoh's principal officers both in court and kingdom, by his order, went up to do honour to the funeral, attended with chariots and horsemen, as a guard to Joseph. At their entrance

¹ Θρήνοι δὲ καὶ ταφὰς σφίον εἰς αἰδῶ, τοῖσι αὖ ἀποχρήνται ἐκ τῶν οἰκτιῶν ἀνθρώπου, τῷ τις καὶ λόγῳ ἢ, τὸ δὴ λυγρὸν πᾶν τὸ ἐκ τῶν οἰκτιῶν τέλων καὶ αὖ ἐπιδάσαστο τὴν κεφαλὴν πληρὴ ἢ καὶ τὸ πρόσωπον. καὶ πάντα ἐν τοῖσι οἰκτιῶσι λιπῶσαι τὸν νεκρὸν, αὖλαι ἀνα τὴν πόλιν σφοδρῶς. τύπτεσθαι ἐπεζωμέναι, καὶ φαίνεσθαι τὰς μαζὰς. σὺν δὲ σφι αἱ προσήκουσαι πάσαι. Ἐτίρωθεν δὲ οἱ ἀνδρες τύπτεσθαι, ἐπεζωμένοι καὶ ἔτοι. Ἐπειὰν δὲ ταῦτα ποιήσωσι, ἔτι εἰς τὴν ταρίχευσιν κομίζουσι. Herod. *ibid.*

into that part of the country, where the sepulcher was, the company stopt at a place convenient for their stay, where for the space of seven days, the time of publick mourning ' among the Jews, they express'd their greatest lamentation ; which occasioned the inhabitants of the land to call the name of the place *Abel-mizraim*, that is, the *Egyptian mourning*. Thence the procession continued to the cave of the field of Machpelah, where Jacob's sons interred their father, according to his order. Joseph, after he had buried his father, returned into Egypt, with all who went up with him to the funeral.

The ten brethren upon their return calling to their remembrance their former ill usage of Joseph, fell under an apprehension, that Joseph all this time might have only smothered his resentments, out of respect to his father ; but that now he was gone, they must expect to suffer for old injuries. They sent therefore under the impression of fear a messenger to Joseph, feigning that their father before he died had commanded them, who were his brethren, and the servants of the God of his father, to entreat his pardon for

¹ 1 Sam. xxxi. 13. Eccles. xxii. 13. Judith xvi. 29.

the trespass they had done him. This message raised such tender emotions in the mind of Joseph, that he wept. When his brethren heard the concern that Joseph had expressed at such a suspicion, they ventured to come all in person, and throw themselves at his feet, saying, We be thy servants: whereby they farther fulfilled his dream. Joseph then said to them, Fear not: shall I punish you for that, which God hath turned so much to all our advantage? It is true indeed, you thought to destroy me; but God designed by that very evil contrivance of yours to bring about the greatest good to you and me. *Now therefore fear ye not, I will nourish you, and your little ones; and be comforted them, and spake kindly to them.*

And now to conclude this part of the history: Joseph continued his post in Egypt to the hundred and tenth year of

* Sumne is, qui Deo aequalem me putem, ut voluntati ejus adversari aggrediar? Videtur is sensus esse LXX, qui habent, *τὴ γὰρ Θεῷ ἐμὴ ἐγώ*: hoc est, libenter in Dei potestate sum, ejusque voluntati meam consentaneam esse oportere existimo. Sed clarius *Aquila*: *ὅτι μὴ ἀντὶ Θεοῦ ἐγώ*, interrogatione per negationem expressā: cujus rei exempla vide ad cap. XLI. 16. *Symmachus* similiter: *μὴ γὰρ ἀντὶ Θεοῦ ἐμὴ ἐγώ*. *Vulgatus* paraphrasi eundem sensum expressit, *Num Dei possumus resistere voluntati?* Vide hic *Scholiast. Graec. Vatic.* Haec *Cleric.*

his life, all which time Jacob's family dwelt there, under his protection, in a prosperous condition : and he had the pleasure of seeing his father's prophetic blessing upon his own two sons in part fulfilled ; for he saw great grandchildren from Ephraim, and grandchildren by one branch of Manasseh. Joseph some time before his death thought proper to remind his brethren of the antient and repeated promise of God, to bestow the land of Canaan upon them ; and assuring them that providence would in due time undoubtedly accomplish it, charged them upon their oaths, when he should dye, to preserve his body in Egypt, till their general departure into Canaan, and then to carry the remains of it along with them thither. So Joseph died, being an hundred and ten years old ; and they embalmed him, and he was put into a coffin in Egypt, and kept till their departure from thence ; which happened about an hundred and forty four years after. Thus with the death of Joseph endeth the book of *Genesis*, containing the history of two thousand three hundred sixty nine years of the world,

2. Having brought down this period of the history as far as I propos'd, I shall, according to the method I have hitherto observ'd, make such remarks, as may

be proper to discover the wisdom and goodness of this part of revelation.

Since degeneracy had prevail'd so far, as to infect the race of Shem, it is at first view evident, that it was wise, and kind, to separate a family to keep up the worship of the true God; and by particular favours express'd to it on that account, to excite the attention of those, among whom they should sojourn; and in the head of that family to exhibit an eminent and distinguished example both of faith and obedience, and of rewards that should attend the practice of them. To enter into a long discourse upon the happy tendency and usefulness of such an example would be perfectly needless. I shall therefore immediately proceed to represent Abraham, as a remarkable pattern of faith and obedience, and of divine favours which in consequence attended him; and then consider the particular circumstances which accompanied that example.

By faith is meant in scripture such a firm belief of religious principles, such trust and confidence in the power and faithfulness of God to perform his promises, and reward his sincere servants, arising from proper and sufficient evidence; as influences a man, in opposition to

to all the temptations of a corrupt world, to obey God with uprightness and constancy. Of such a faith Abraham was an eminent and remarkable example. When *Jehovah*, the God of glory, appeared to him in Ur of the Chaldees, and ordered him to leave his country, and his kindred, and encouraged him by a promise of peculiar blessings ; he readily complied, tho he was entirely unacquainted with the place, to which he was to bend his course, thro a rational and well grounded faith. That this instance of his faith was such, may easily be made to appear. For, besides the evidence which arose to Abram from the circumstances of the appearance itself, and the reasonableness and propriety of the design of his removal from Ur ; when he communicated the affair to Terah his father, Terah probably represented to him, that such appearances had been before made to Noah, and (tho in a different manner, as with terrible majesty) at the confusion of the first language. These relations of his father, Abram could not but entertain as true ; since Terah living two hundred and five years was contemporary with Noah one hundred and twenty eight years of that time, and with Shem the entire period of his life, and with Peleg, in whose days happened *the division*, one

hundred and eighteen, and therefore must be very capable of knowing the truth of those facts; and his removal with Abram from Ur to Charran evidently proved, that he sincerely believed them himself. Tho Abram was detained at Charran by the infirmity of his aged father, whom duty obliged him to attend there; yet soon after his death he removed from thence to Canaan, and passed thro the land to Sychem, from a firm belief of the command he had received from God at Ur, and a full persuasion of the accomplishment of the promise God then had made to him. From the same principle Abram built an altar to Jehovah at Sychem, and on the mountain which lay eastward of Bethel, and called upon his name. When the Lord appeared to Abram to comfort him, after Lot had separated from him, and gave him a promise of the land of Canaan, Abram expressed his faith by walking thro it, as Jehovah had commanded him. His dependance upon God alone for his prosperity appeared in the refusal of the offer, which the king of Sodom, a descendant of Canaan, had made to him, when he returned victorious over the four eastern princes. And tho at first view Abram's expostulating with God, when he had assured him that he would be

be his shield, and exceeding great reward, *Lord, what wilt thou give me, seeing I go childless?* seems to carry in it an air of unbelief, yet the contrary is evident; since when God promised him then, that *a son of his own body should be his heir*, Abram believed, notwithstanding he was at that time eighty four years old, and (which rendered it extremely improbable) Sarai, who had all along been barren, was seventy four. And this his faith was so pleasing to God, that *he counted it to him for righteousness*. When the Lord at the same time declared to him, that he had brought him out of Ur of the Chaldees to give him that land, in which he sojourned, to inherit, Abram expressed his concern to have a farther confirmation of his faith, by requesting a sign, which God graciously complied with; when, as a ceremony of his entering into covenant with him, a smoaking furnace and a burning lamp passed between the pieces of the heifer, and the she-goat, and the ram, which were divided and laid one against another. In the ninety ninth year of Abram and eighty ninth of Sarai Jehovah appeared to Abram, and by the name of *El Shaddai*, the *almighty God*, assured him, that he should have a son by Sarai. And tho thro the fatigue, which attended his long and frequent journeys,

and the cares which arose from his sojourning in a strange land, he was not in circumstances to expect such a blessing; and the perpetual barrenness of Sarai, and her advanced age, rendred the accomplishment of the promise impossible in a course of nature: yet *he staggered not thro unbelief; but was strong in faith, giving glory to God*, by a full persuasion of his power and faithfulness. After Abraham had entered into a league with Abimelech, he planted a grove in Beersheba, and called there upon the name of *Jehovah*, as the God of the world, expressing thereby his firm belief, that he was the source of all power, and the director and governour of all beings. Abraham having no reason to doubt, that the command he had received to offer up his son Isaac came from God, who had in an extraordinary manner given him to him, by faith went to the land of Moriah with a fixed intention to sacrifice him; not doubting, if God should permit the execution of his own order, but he would restore to life him, to whom the special promise refered, since in this instance God could not in any other way evidence his faithfulness. When Abraham upon the justest reason resolved to marry his son Isaac to one of his own family, and not to any of the Canaanites, and for
that

that purpose sent his steward Eleazer to Bethuel, who descended from Nahor Abraham's brother; after Eleazer had taken an oath in the name of *Jehovah*, the God of heaven and earth, to be faithful, Abraham expressed his assured expectation of success: *The lord God of heaven, who took me from my father's house, and the land of my kindred, and who spake unto me, and who sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and prosper thy way.* Thus a firm belief of God as immutable¹ in his nature and promises; as the object of worship², and creator and governour of the world; as the supreme Lord³ and source of all power⁴; as the almighty⁵ and all sufficient God⁶, the most high possessor⁷ and Lord of heaven and earth; influenced Abraham in his whole conduct, whereby he became a remarkable example of faith.

¹ *Jehovah, Jah Ehjeh.*

² *Eloab, Elohe, Elohim*, which are probably derived from an Arabic root, which signifies *to worship*.

³ *Adonai.*

⁴ *El.*

⁵ *El shaddai.*

⁶ *Eloah, Elahim.*

⁷ *Koneh schamaim vaartis.* Vid. *Job. Buxt. De nominibus Dei.*

Abraham was in like manner an eminent and distinguished pattern of sincere and constant, tho' not altogether perfect and faultless obedience; without which he could not with propriety be said to have believed, or his faith would not have been true and genuine. When God commanded him to quit Ur, and go into a land which he would shew him; the uneasiness of leaving his country and relations, and the length and hazard of the journey did not discourage him, but he readily complied. Wherever he sojourned in Canaan for any time, he built an altar, and *worshiped with his family*, calling upon the name of Jehovah, and travelled thro' all the land (tho' he knew the inhabitants were idolatrous, and unfriendly to the descendants of Shem) in compliance with a divine order. When a difference arose between Abram's servants and the servants of Lot, Abram expressed great prudence in preventing a quarrel between themselves, and shewed remarkable condescension to his nephew (since it was proper they should separate) in offering to him the choice of all the country around. He shewed likewise a due concern and proper affection for this his relation, when he heard that he was taken captive: for arming his own trained servants, and joining the

the forces of his allies, he rescued him, and retook all his possessions. Whatever there was peculiar in Abram's giving tithes to Melchisedek, yet since he did it, as Melchisedek was a worshiper of the most high God, possessor of heaven and earth, he discovered in this his conduct a due and becoming reverence of the true God. When Abram refused the offer, that the king of Sodom, a descendant of Canaan, made him of the goods, which were taken from the eastern princes, he gave an example of depending solely upon God for being enriched; which, tho in different circumstances it may not be binding to others, yet appeared in the case of Abram to be extremely beautiful; since he had an express promise from God, that he should inherit the land of Canaan, and that *he* would make of him *a great nation*, and would *bleſs* him, and *make his name great*. Abram's kind conduct to Sarai, when she complained, and probably with reason, of the behaviour of Hagar, was remarkable; since the one was barren, and there was a prospect of having a child by the other: *Behold, thy maid is in thine hand, do to her as it pleaseth thee*. When a particular promise was made to Abram of a son by Sarai, who should be called *Isaac*, and be his heir, Abraham expressed his natural affection to Ishmael: *O that Ishmael*

Ishmael, might live before thee! for that desire did not arise from any disbelief of the promise, wherewith God at that time had favoured him. When God commanded Abram, that he and all the males of his family should be circumcised, and for the future every male, that was born in his house, should be circumcised on the eighth day after his birth; neither the pain of the rite (which to him, who was then ninety nine years old, must be considerable) nor the disgrace that might attend the performance of it, nor the hazard or trouble of it in respect to his servants, discouraged him; but to shew the readiness of his obedience, on the same day he had received the order, he put it in execution. Jehovah after this treated Abraham as a friend, when designing to destroy Sodom and Gomorrah he said, *Shall I hide from Abraham that thing which I do?* and then gave him an illustrious character, as a reason of opening his intention to him: *For I know him, that he will command his children, and his household after him, and they shall keep the way of Jehovah to do justice and judgment; that the Lord may bring upon Abraham that, which he hath spoken of him.* After Jehovah had communicated to Abraham his design to destroy Sodom, Abraham was touched with compassion, and in the

humblest

humblest manner interceded with him, that he would spare the city for the sake of the righteous, which might be in it. When Abraham had receiv'd a command *to hearken to Sarah's voice*, in desiring that Hagar and Ishmael might be dismissed, Abraham without delay executed that order, notwithstanding the great affection he had to Ishmael as his first-born, in such a manner, as at once to let Hagar and Ishmael see, that Isaac only was to be his heir; and to express his own confidence in the former promise of God's protecting Ishmael, and favouring him with an honourable and numerous posterity.

After God had thus train'd up Abraham for a long time in his service, by obliging him to perform instances of duty, which were attended with great difficulties; he was pleased to try his obedience with a command to offer up Isaac, his only son by Sarah, to whom he had the greatest affection, and in whom God had established his covenant; a trial which required the clearest and most unbiass'd mind to judge of, and the firmest and steddiest faith to attempt. It appears by the event, that God did not intend that he should actually offer him up; but when this was not known to Abraham (whatever conjecture that way might

might arise in his mind in reasoning upon it) the injunction must be seen by him in such a light, as to warrant every step he took towards the accomplishment of it. If Abraham had had a son while he was in Ur of the Chaldees, and the God of glory at his first appearance had given him a command to offer him up, he might reasonably have doubted, whether he had evidence sufficient to warrant his compliance with such an injunction. From whence it seems to follow, that such a command would not have been proper for the God of glory to have given at that time. The case before us was without doubt widely different. Abraham had received the favour of several such appearances, and the promises, which were in that way made to him, he had found by the experience of at least fifty years to have been fulfilled; and since God appeared now, when he ordered him to offer up Isaac, in the same manner as he had done, when he promised him (which promise tho made at a time that in a course of nature he had no reason to expect such a blessing, yet at the fixed period was accomplished) Abraham could not doubt, but that the command was from God. But, tho I doubt not but the lustre or glory, which attended the appearance of *Jehovah Elobim*

him, was so peculiar and distinguishing, as to leave no room for Abraham to fear delusion; yet if there should have arisen the least suspicion of it in his mind, it is reasonable to suppose, that he would have offered up his fervent prayers to God, who had promised to be *his God*, and who had frequently interposed for his protection, that he would prevent his being deluded. And since it was not likely, that Jehovah would suffer his *friend* to be imposed on by an evil spirit, in the appearance of an angel of light, and not interpose in his favour; Abraham could not but have seen it fit to reject such a groundless fear.

But some may say: There was no necessity of an interposition in this case. Abraham might have known, that it could not be a command from God, since it was contrary to a general antecedent law of his: *Who so shedeth man's blood, by man shall his blood be shed: for in the image of God made he man.* What is meant by the *image of God* is explained Gen. i. 26. And God said: *Let us make man in our image, and after our likeness, and let them have dominion over the fish* etc. This prohibition then is founded upon the unfitness of depriving any one unjustly of the equal right he had with others, to use the inferior creatures to his own pleasure

sure and happiness. If this difficulty sprung up in the mind of Abraham, as probably it did; he could easily discern, that this was a grant of power to magistrates to put an end to the life of any one, who had taken away another's life without a forfeiture of it. Before this God had kept the punishment of murder in his own hand. And when the foundation of this law was laid in man's being made in the image of God, that is, in dominion over the lower creatures, which was a grant of divine favour; he might see, that neither the law nor the reason of it were such, as invariably obliged God, who only banished Cain, but suffered no body to kill him; and who, in giving man dominion over the inferior creatures, did not part with his superior right to dispose of all the beings he had created.

But it may be farther objected: That Abraham was under a natural obligation, since he had been the instrument of introducing Isaac into life, to guard and protect him; and this natural obligation was prior to the command of offering him up: that Isaac had done nothing to forfeit the enjoyments of life, of which, had his father sacrificed him, he would have been intirely deprived: and that Isaac was not the property of Abraham, notwithstanding he was his father; and therefore

therefore Isaac might have rightfully resisted him. Herein, I think, lies the greatest strength of the objections, which have been made against this instance of Abraham's obedience. To all which I shall endeavour to make as satisfactory a reply, as I can. When it is said, that a father is under a natural obligation to guard and protect the life of his son, I would inquire: What we are to understand by natural obligation? If by this expression be meant the affection, which a parent is observed to have to his offspring; this indeed discovers the wise goodness of the creator; but does not so much as necessarily infer moral agency, since we find it in beings which are mere agents. A moral capacity therefore, that is, a power to discern what is right, and fit, and reasonable, is requisite to any obligation at all. A father then, who is a moral agent, must see himself obliged to guard and protect his son; and the rather, because he was the instrument of bringing him into life. But is there no case, wherein such an obligation may be superseded? May there not be in some supposed circumstances good and sufficient reasons for the contrary conduct? Self-preservation may with equal reason be represented to be a natural obligation: But may there not be such circumstances put,

put, as to make it reasonable for a man to recede from this prior obligation, and part with his life? The truth is, that the general rule for the conduct of a reasonable being is always to act reasonably; but the instances of reasonable behaviour must be determined by a careful and honest regard to the circumstances which attend every case. It will be granted, that if Isaac had forfeited his title to life, he would have had no claim to protection. And why? Because such protection would have been injurious to the common happiness. Good or evil to others then, it seems, has a considerable weight in determining the nature of an action. Let us therefore suppose, that Abraham was not only convinced, that the command was from Jehovah; but also, that upon the coolest and most deliberate reflection on the circumstances of the case, he discern'd, that the good which would arise from his compliance would be greater, than the pain of his own doing it, or the evil which Isaac consenting to it would sustain. The consequence then would be, that Abraham would see the injunction not to be unfit, unreasonable, and inconsistent, as a trial of his obedience. This must have been the case, whether we are capable of putting it in this manner in a full and convincing

vincing light or not, thro the shortness of the history which is transmitted to us; since without such a supposition the conduct of Abraham in attempting it cannot be vindicated, and with it his behaviour will appear reasonable. Let us therefore try whether the history, as short as it is, will not lead us to a train of arguings that (all circumstances considered) might reasonably satisfy Abraham's mind and justify his procedure.

When Jehovah appeared to Abram as *El Shaddai*, and commanded him *to walk before him and be perfect*, he made a covenant with him, stiled AN EVERLASTING COVENANT, upon these terms, as the father of a multitude of nations; and accordingly changed his name from *Abram* to *Abraham*, in whom, as the father of the faithful, ALL THE FAMILIES OF THE EARTH *should be blessed*, promising *all the land of Canaan* for AN EVERLASTING POSSESSION, and *to be their God*. At the same time God promised him *Isaac*, and that in him this EVERLASTING COVENANT should be established. *Ishmael* indeed was *to be blessed, and made fruitful; but my covenant, saith he, will I establish with Isaac*. And when Abraham was commanded to hearken to Sarah, and to turn out Hagar and Ishmael, it is added: *For in Isaac shall thy seed be called*. These things

things being observed, we may apprehend Abraham to reason thus: The appearance, which gives this command to offer up Isaac, is the same which promised him, and in the same eminent and distinguished glory. I have had the honour so frequently to converse with Jehovah, that I can't, I think, be mistaken. But strange command! Isaac, my only son by Sarah, *in whom Jehovah established his covenant*, to be offered up! Surely then he must be raised again; the faithfulness of God requires it, in his person the EVERLASTING COVENANT is settled. Well then a few moments pain to Isaac will be repaid by his return to life, and the advantage of having a full confirmation of promised blessings. But Isaac is not my property, he may resist. True And what if he should not consent? That is not my province, I will leave this to the time, when Jehovah by a second appearance shall mark out the place of the offering; then will I tell him the matter, and wait the event. But why must this be done by my hand? the hand of a father? why must the painful act be performed by me? why must the tender affection of a parent be thus tried? what can make this appear fit and reasonable to be commanded? I am set up to be a pattern of duty and reward,

ward; in me ALL THE FAMILIES OF THE EARTH *are to be blessed*. If Isaac be raised again (as certainly he must) will not that be of extensive and universal usefulness, in confirming the promise of a happy and perpetual life to the faithful? To me the reward is promised, and thro me to ALL THE FAMILIES OF THE EARTH, *as walking before God and being perfect*. Since then I am designed to be a general example of that conduct, to which the promise of AN EVERLASTING POSSESSION is made, it cannot be unfit to try my obedience in instances of duty, which have great difficulty attending them; and particularly in this, with which, tho with the reluctance of a father, I am resolved to comply¹. The greatness of this instance of Abraham's obedience is in the general well represented by *Moses Maimonides*. His words are these²: "The story of Abraham

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¹ I have taken no notice of the custom of human sacrifices, the preventing of which some imagine to be the reason of God's trying Abraham this way. It does not appear that the usage was so antient. They, who are desirous to know what different authors say upon this subject, may consult Sir *John Marsham*, *Le Clerc*, *Patrick*, and *Philo*, *Lib. De Abrahamo*.

² *Historia Abrahami de ligatione Isaaci comprehendit duo magna fundamenta legis. Unum est, nobis indicare, quousque se extendit amor et timor Dei. Praecepit enim illic*

“ concerning binding Isaac includes two
 “ great foundations of the law. One is,
 “ to shew us how far the love and fear
 “ of God extends itself. For there he
 “ commanded that, with which the loss
 “ of money, or of life itself, is not to
 “ be compared; but which far surpasses
 “ all things that can be imagined; nay

illic tale quid, cum quo nec pecuniae, neque vitae profusio comparari potest; sed quod omnia longe excedit et superat, quae excogitari possent; quinimo ad quod naturam inclinare, et flecti posse, cogitari nequit; hoc videlicet: Ut sit vir quidam, qui summo prolis suscipiendae tenetur desiderio, praedives, in summa autoritate constitutus, et nihil magis in votis habens, quam ut gens aliqua ex suo semine sit superstes, cui post omnem amissam spem in extrema senectute filius nascatur, et qui, posthabito omni affectu ac amore (qui sane non nisi summus esse potest) propter timorem et amorem Dei, ad praeceptum ejus de filio illo suo dilecto stabiliendum, relinquat omnem, quam in ipso collocaverat, spem et expectationem, ac ad mactandum eum post trium dierum iter consentiat. Hoc certe maximum est. Nam si eo momento, cum mandatum accepit, facere id voluisset, fuisset actio turbulenta, praeceps, et inconsiderata; verum quod id facit post aliquot dierum ab accepto mandato spatium, inde colligitur, fuisse actionem consideratam, mature deliberatam, et testimonium ac probationem obedientiae, amoris, et timoris Dei, neque hic ad quicquam aliud, vel ad ullam aliam passionem respiciendum esse. Nam Abraham non festinavit occidere filium suum ex pavore, aut terrore aliquo ipsi a Deo injecto, ne forte ipse occideretur, vel ad paupertatem ab ipso redigeretur; sed ut notum fieret hominibus, quidnam conveniat facere propter amorem et timorem Dei, non propter spem alicujus praemii, vel metum poenae, sicut multis in locis exposuimus. Alterum est, docere, quod in rei veritate crediderint prophetae ea, quae ipsis per prophetiam a Deo oblata fuerunt. *Mor. Nov. P. iii. cap. 24.*

“ to

“ to which nature is reluctant, namely:
 “ That a man extremely desirous of an
 “ offspring, very rich, and in great au-
 “ thority, who had a son, after he had
 “ abandoned all hope of an heir, in his
 “ old age, should so overcome his natu-
 “ ral affection to him (which could not
 “ but be exceeding great) as to forego all
 “ the expectations he had from him,
 “ and consent after a journey of three
 “ days to slay this son with his own
 “ hand. This surely is a thing extraor-
 “ dinarily great. For, if he had done
 “ it that moment, when he was com-
 “ manded, it might have been thought
 “ a precipitate, sudden, and inconsiderate
 “ act; but to do it so many days after
 “ he had received the command, upon
 “ mature deliberation, was the highest
 “ proof of his obedience, and that this
 “ act proceeded from nothing but the
 “ fear and love of God. For Abraham
 “ did not hasten to slay his son from any
 “ fear, lest otherwise God should have
 “ slain him, or have reduced him to po-
 “ verty; but took time to consider of it,
 “ that all men might know what every
 “ one ought to do thro the love and fear
 “ of God, *etc.*”

Tho I have not hitherto considered
 Abram's behaviour, when not long after
 his coming into Canaan, a famine occa-

fioned his removal to Egypt, and the fear of being killed on the account of Sarai's beauty made him persuade her to say that she was his sister ; which conduct he likewise returned afterwards, when he went to the court of Palestine : yet because many have in an aggravating manner blamed this management of Abram, I shall now represent the story in that light, and attended with those circumstances, which appear to me proper to form a right judgment concerning it. Abram, it seems, when he was called to remove from his father's house, desired Sarai to say of him, that he was her brother to prevent his being slain for her sake, if it should be known he was her husband. It appears then to have been a prudential conduct to secure his life, and the request was only to conceal part of the truth, not to tell what was false. When Abram went to the court of Egypt, by reason of a famine which was in the land of Canaan, and afterward to that of Gerar ; he renew'd this request to Sarai, to pass for his sister (as indeed she was) and not to say she was his wife. This sprung from a fear, lest he should be privately murdered on the account of Sarai's beauty ; which he might be apprehensive of from the vicious manners, that might probably be expected to prevail

prevail in idolatrous courts. And tho Abram could not be insensible, that the promise which God had made to him, that the land of Canaan should be given to his seed, was inconsistent with his being then kill'd; yet he did not know, but persuading Sarai to say she was his sister might be the most proper, as well as an allowable method (for God had not given him any special direction) of preserving himself. By this conduct the courtiers would be taken off from any secret attempts upon his life. And not to mention the length of time, which in eastern courts was taken up to prepare a royal bride (if the custom that was observed in the time of Esther prevailed then *) many excuses, besides difference of religion, which would without doubt gain a delay for some time, might be offered by Sarai, to put off and defer complying with solicitations of marriage, till there should be an opportunity of leaving Egypt, which Abram's dependance upon God might inspire him with a firm expectation of gaining. And Abram could not readily enter into an apprehension, that violence would be offered to his

* *Esth. chap. ii.*

sister. Pharaoh^{*} had hospitably admitted him and his retinue to sojourn in his country, and the laws of hospitality were then, as well as afterwards, regarded as most sacred^{*}? He was king

^{*} "Ο Φαραὼν καὶ Ἀργυπίστος βασιλεὺς σπουδαίει. *Jos. Ant. Jud. L. viii. c. 6. ed. Huds.* Apud Arabas pharabbi etiamnum hodie idem est, ac summum tenuit, vel cepit. *Vid. Cleric.*

² The history of Abram shews the early practice of hospitality. How sacred the laws of hospitality were then esteemed, is evident from Lot's behaviour, *Gen. xix. 7, etc.* In following Ages the same sentiments prevailed. Quem hominem, C. Verres, tanta tam insigni injuria affecisti? quem hominem? Dei immortales! non dicam amicum tuum, quod apud homines carissimum est; non hospitem, quod sanctissimum est, etc. *Vid. Cic. in Verrem Orat. sept. cap. XLV. ed. Graev.* Is igitur non modo a te periculo liberatus, sed etiam honore amplissimo ornatus, arguitur domi te suae interficere voluisse; quod tu, nisi eum furiosissimum judicas, suspicari profecto non potes. Ut enim omittam, cujus tanti iceleris fuerit, in conspectu deorum penatium necare hospitem, etc. *Id. Orat. pro rege Dejot. c. 5.* Quemcunque mortalium arcere testis nefas habetur: pro fortuna quisque, apparatus epulis, excipit. Cum defecerit, qui modo hospes fuerat, monstrator hospitii et comes, proximam domum non invitati adeunt: nec interest, pari humanitate accipiuntur. *Vid. Tacit. De moribus German.* Hospites violare fas non putant. Qui quaque de causa ad eos venerunt, ab injuria prohibent, sanctosque habent; iis omnium domus patent, victusque communicatur. *Caes. De bell. Gall. L. vi. c. 21. ed. Cler.* Conveniebat autem facile ex moribus populi Romani primum juxta parentes locum pupillos tenere debere, fidei tutelaeque nostrae creditos; secum eos proximum locum clientes habere, qui sese itidem in fidem et patrocinium nostrum dediderunt; tum in tertio loco esse hospites; postea esse cognatos affinesque. *A. Gellius L. v. c. 13.* Insuper Jovi Xenio sacrificabant, interque sacrificandum hac verborum formula usi: εἰς Δία Ζηνὸν Ἀμαρτήν, καὶ Ἡέριον ἔειπες.

only

only of lower Egypt, which was celebrated for plenty of corn and pasture (for in all probability Egypt at that time was governed by several petty princes) and Abram knew himself possessed of great strength and riches. But if violence should be offered, he was sure by the promise of God, *to bless them that blessed him, and curse them that cursed him*, that there would be an extraordinary interposure; which accordingly happened both times, and made Abraham remarkable, and distinguished at two courts. If however any should yet apprehend, that this conduct of Abram was in some degree blameable; it is to be remembered, that tho his example of obedience was peculiarly eminent, yet it was not designed to be intirely complete and altogether faultless.

Moreover, in Abraham we find exemplified proper encouragements, promises, and motives to a steady and unshaken trust in the true and living God, and a sincere and constant obedience to his commands, whatever difficulty may attend the practice of any of them. To encourage Abram to leave his native place and relatives, to which it is natural to

¶ Vid. *Marsh. Can. Chron.*

have a strong affection, and go into a country, of which he had no knowledge, at a great distance, God gave him a promise, the full compass whereof was gradually by divine wisdom and goodness to be opened to him. *I will make of thee a great nation : and, I will bless thee and make thy name great, and thou shalt be a blessing : and I will bless them who bless thee, and curse him who curseth thee, and in thee shall*

ALL THE FAMILIES OF THE EARTH be blessed. When Abram, after the death of his father, left Charran in compliance with the divine command, and entering Canaan went to Sychem, and so to the plain or grove of Moreh, a rough and fierce people living there, who descended from Canaan, and were not friendly to the posterity of Shem ; to support Abram God appeared, and opened the general promise he had given him in Ur in one particular : *To thy seed will I give this land.* The remarkable interposure of Jehovah in favour of Abram, while he was at the courts of Egypt and Gerar, by inflicting on them a terrible and miraculous distemper, and the manner in which it was removed, at least from Gerar, by his praying for them in the character of a prophet, could not but confirm to him that part of the divine promise : *And thou shalt be a blessing, and I will*
bless

blefs them who blefs thee, and curse him who curseth thee. Upon the separation of Lot from Abram, Jehovah, to comfort Abram, shewed him in a vision the land northward and southward, eastward and westward, and added, *To thee will I give it, and to thy seed for ever*; and ordered him to walk thro it, as it were to take possession of it. Tho the success, which Abram with his allies had gained over the four eastern princes, could not but confirm his faith in the promise, that *God would blefs him*; yet a reflection upon their power, and the probability of their returning with fresh forces, and the impression which that would make upon his allies, who were neighbouring petty princes of Canaan, might occasion in some degree a damp upon his spirits. God then revealed himself to him, and gave him assurance, that he would be *his shield, and exceeding great reward.* When Abram at the same time thus humbly expostulated with God (referring probably to that part of the promise, *I will make of thee a great nation*) what avail riches to me, and security in the possessing of them, since *I go childless, and Eleazer of Damascus, my steward, and born in my house, is mine heir*? God assured him, that *a son of his own body should be his heir*; and in a vision of the stars

stars represented the numerousness of his descendants; and by covenant engaged to give to his natural seed the land, from the river of Egypt to the great river the river Euphrates: but added withal, that they should be strangers in a land not theirs, and be afflicted four hundred years, after which they should return in the fourth generation with great substance; but that *Abram himself should go to his fathers in peace, and be buried in a good old age.* In the ninety ninth year of Abram Jehovah appeared to him, and as *El Shaddai* commanded him *to walk before him and be perfect*; in which character he should be *the father of many nations, and ALL THE FAMILIES OF THE EARTH should be blessed* in him. Another covenant was settled, called AN EVERLASTING COVENANT, in which God engaged to be the *God of Abraham, and of this his seed after him in their generations, and to give them all the land of Canaan for AN EVERLASTING POSSESSION.* And now the first promise of God to Abram in Ur was fully opened in that branch of it, which was most important and extensive, namely: *In thee shall ALL THE FAMILIES OF THE EARTH be blessed.* It is observable, that every illustration of this promise was designed either as a reward of some remarkable instances of Abraham's obedience, or an encouragement

ment for his future adherence to the service of the true God, when he was under the apprehension of considerable danger or great difficulty. After Abraham had complied with the painful rite of circumcision in obedience to a divine command, Jehovah appeared to him in the plains of Mamre, and renewed the promise of a son by Sarah, and treated him as a friend, in opening to him his design of destroying Sodom and Gomorrah. To reward the last and greatest instance of Abraham's faith and obedience, namely the offering up his son Isaac, Jehovah in the solemnest manner by an oath confirmed to him all the blessings, which before had only been promised.

Thus I have representd the most considerable expressions of favour, that God granted to Abraham, to incourage him to steddy faith and constant obedience; to which may be added the presents, and safe conduct of the king of Egypt; the favours his nephew Lot received for his sake; the promise that was made by an angel to Hagar, that her son by Abram, who should be called *Ishmael*, should become the ancestor of a great people, and that twelve princes should spring from him; the liberty which the king of Gerar gave to Abraham, besides the presents

presents he had made him, to live with the utmost security in any part of his dominions, and his desire of entring into a league of friendship with him, since he was peculiarly favoured and protected by God; the alliances of several petty princes of Canaan; the success which attended Eleazer his steward, when he attempted, agreeably to his orders, a match between one of his own kindred, and his son Isaac; and finally the respect which was paid him by the sons of Heth, particularly by Ephron, when he purchased a burying-place.

A few remarks, which I apprehend proper, shall conclude this head. A reasonable disposition and behaviour in every circumstance, which arises, is the design of divine encouragements. Thus the favours and promises, which God granted to Abraham, were by him intended as means and motives for that purpose. As man therefore is a sensible moral agent, happiness, which depends on the will of God, cannot be an improper motive to produce in him a reasonable temper and conduct. Nor is it a province unworthy of him, who is the wise and kind governour of the world, to proportion the encouragements of religious virtue to the imperfection and temptations of the present state. And when
mankind

mankind had run into idolatry from the hope of obtaining good, or escaping evil, by the influence of their false Gods, and the one true God designed in setting up Abraham as an example to cure that evil, and prevent its spreading; nothing could be more proper, than that Abraham should have remarkable protection and distinguished favours.

The consideration of the circumstances, which attended the exhibiting this example, will make the wisdom and goodness of God therein appear more conspicuous. Tho the impression, which the appearance of Jehovah in terrible majesty had made at the dispersion, appears to have been worn out, by Terah's sinking into some degrees of idolatry; yet, since Terah was cotemporary with Peleg, in whose days the division happened, one hundred and eighteen years, the distance was not so great, but we may reasonably apprehend, that the time of raising up Abram to be an example was proper to have given a check to idolatry, and if it had been carefully considered to have cured it. Besides, when Terah was all his life coeval with Shem, one of Noah's sons, from whom he himself descended, the earliest revelations might without difficulty be recovered, and certainly known. This pattern
moreover

moreover was not as a light, that suddenly arose, and as soon disappeared, but continued an hundred years; for Abram was seventy five years old, when he came into Canaan, and died in his hundred and seventy fifth Year. He was exhibited as an example to the descendants of Cham, among whom degeneracy took its rise, and by whom it was unhappily spread. Egypt was peopled by Mizraim, a son of Cham, Casluhim descended from Mizraim, from Casluhim came Philistim, and the several nations, which were called *Canaanites*, took their rise from *Canaan*, another son of Cham. Abram's sojourning from one place to another, and his being remarkably favoured by Jehovah, wherever he went, and particularly at the courts of Egypt and Gerar, rendered his example more general, and made it with greater care be observed: To which Melchisedek's blessing him (who was king of Salem, and eminent for his worshipping the true God, and the practice of righteousness) in the presence of the king of Sodom did not a little contribute. His family in consequence was made up of persons, who were of several nations. Eleazer his steward was of Damascus, and Hagar Sarah's handmaid was an Egyptian; and 'tis not improbable that many, who believed in the one true God,

God, might choose to live under his patriarchate. In a word, the influence of his example must have been wide and extensive, when besides Canaan, which was promised to Isaac his heir, *Jdumea* and *Arabia petraea, deserta, and felix* were inhabited by such, who descended from him by Hagar and Keturah. And God himself gives testimony to Abraham's care in instructing his children to *keep the way of the Lord, and to do justice and judgment*. What effect his instructions had, appears in Job, and his friends who are introduced as conversing with him.

From this history of Abraham we may collect the wise and kind constitution of religion, which God early settled in him, of faith and obedience, attended with promises, which were confirmed by covenant and oath; the promise of the land of Canaan to his natural seed, worshipping the true and living God; and to his spiritual seed *walking before God and being upright* (of what nation or families soever) that *of being their God, and of the EVERLASTING POSSESSION*. This constitution, which I call *Abrahamic*, is plain and simple, kind and gracious, wise and suited to the imperfect state of mankind, and of the greatest compass and extensiveness; and therefore fitly designed to continue and last. From whence it

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must appear to all judicious persons unnecessary to vindicate every action of the descendants of Abraham. And I might for that reason here finish these remarks. But since light may be thrown upon some of the following accounts, by representing them cloathed with their proper circumstances, and useful reflections may be made upon the divine conduct; I shall proceed briefly to make some farther observations upon the remaining part of the history of Genesis.

It appears by what is transmitted to us of Isaac, that he walked in the steps of his father Abraham; and received like instances of favour from *Jehovah*. For when his faith and patience had been tried by the barrenness of Rebekah for twenty years, *the Lord was at last intreated of him*, and Rebekah conceived. A famine arising in the land occasioned Isaac to form a design of going into Egypt; but *Jehovah appeared to him, and said, Go not down to Egypt, sojourn in this land, and I will be with thee and bless thee: for unto thee and unto thy seed I will give all these countreys, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall ALL THE NATIONS OF THE EARTH*

EARTH *be blessed.* And to keep alive in Isaac's mind, that the constitution was settled in Abraham, it follows: *because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

And whereas some may wonder, that, when Isaac had an express order not to go down to Egypt, but to sojourn in Gerar, and a promise that God would be with him and bless him; he should take the same conduct that Abraham had done before, and say, that Rebekah was his sister: It is to be remarked, that the promise was expressed in general terms; *I will be with thee, and bless thee*, unattended with any particular directions: and tho he was received by the grant of the king, probably as a guest; yet *the men of the place*, saith the text, *asked him of his wife* in such a manner, as raised fear in him, lest they should kill him for Rebekah's sake. And to the last part of the promise, which *Jehovah* then favoured Isaac with, namely, *I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall ALL THE NATIONS OF THE EARTH be blessed*, it is added: *because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.* Hereby

Isaac might be led to apprehend, especially when he was under the impression of fear, that Abraham was no way blameable in that part of his conduct; and the rather, since it occasioned such an interposure of the true God, as made him to be more regarded by two idolatrous courts.

The extraordinary increase of Isaac's possessions, while he dwelt in Gerar, raised the envy of the Philistines, and occasioned their unkind usage of him. And when he removed to Beersheba, *Jehovah appeared to him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.* And Isaac building there an altar *called upon the name of Jehovah.* The affection however which Isaac had to Esau, as the elder son, and his intention to settle on him the special temporal blessing, which was intail'd on his family, implied weakness and imperfection. Esau had lost his claim to it as the first born, having forfeited it by marrying into the families of the idolatrous Canaanites. And it is probable that he himself might have practised idolatry, and in consequence have been the occasion of grief as well to Isaac as Rebekah. But this must be regarded

regarded as frailty, and not such opposition to the oracle, as would draw after it a forfeiture of the blessings, which were promised to those, who walked before God and were upright. Rebekah might keep to herself the oracle, till the twins were born, and her particular affection for Jacob discovered itself to Isaac, which might occasion some suspicion in him, that she might by her fondness to Jacob be byased in representing the prediction; and the rather, because he had no discovery of it made to himself to direct his conduct in that affair, which he might apprehend not unreasonable, since he had received the favour of several appearances of *Jehovah*. It is however certain, that when Isaac had given the blessing to Jacob, sensible that it was the design of God, how ill soever the method was by which it was obtained, he would not by the tears and intreaties of his son Esau be prevailed with to revoke it. To the advantage then, which they among whom Abraham sojourned had by his example for an hundred years, must be added the benefit of Isaac's pattern for an hundred and five years more, who imitated the faith and obedience of his father; for so long he lived after Abraham's death. The way which Jacob took by the advice of

his mother Rebekah to gain the blessing was unquestionably criminal, and can by no means be vindicated. The danger of being discovered by his father, and of drawing in consequence a curse instead of a blessing, indeed awakened his fear. But Rebekah replied: *Upon me be thy curse.* And probably she used other arguments to prevail with him, as Esau's selling him his birthright, and forfeiting the blessing by marrying with the people of Canaan; the perspicuity of the oracle in his own favour, *The elder shall serve the younger*; and the resolution of Isaac to give the blessing to Esau, which was so soon to be executed, as would admit of no delay. To all which she might add the authority of a mother. Rebekah succeeded, and Jacob complied with her directions. It is not unlikely indeed, that Jacob in his hurry at that time might not attend to all the instances of falshood, in which the part he was to act by the advice of his mother would unavoidably involve him; but he could not but know, for he was then seventy seven years of age, that his saying to his father he was Esau his first-born, that he had done what he commanded him, and that the Lord had brought venison to him, must draw upon him the guilt of many untruths, expressed with a design to deceive

ceive his aged father. To say that Jacob and his mother were possessed with the opinion, that they might impose upon Isaac for the good of his family, will not much mend the matter. Besides, tho Isaac confirmed the blessing to Jacob, yet he expressly declared that Jacob had obtained it by subtlety and deceit. Accordingly we find great distress immediately attending him, for his brother formed a design to kill him. To prevent which Rebekah, with the consent of Isaac, sent him to Padan-aram. His fear of Esau made him go almost unattended, and in a manner unbecoming the heir of the family, notwithstanding his design was to take a wife thence. While Jacob was thus taking his flight from Canaan, like an exile, he could not but reflect upon his criminal conduct with the deepest concern; tho his father's confirming to him the blessing inspired him with hope, and ingaged his dependance on divine providence. In this variety of thoughts Jacob laid himself down to sleep, and was favoured with a representation extremely proper to his circumstance, and a vision of *Jehovah*, tho in a dream, who said: *I am the Lord God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it, and to thy seed;*

and behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land. This appearance of *Jehovah* in glory, giving Jacob an assurance of the blessing, as the God of Abraham, and of Isaac, pretty nearly in the same words which his father used, when he confirmed it to him, was attended with such evidence, as would leave no room for Jacob to doubt, and was on several accounts very seasonable. It was an encouragement to him, who was going to one branch of Abraham's family, which had fallen into some degrees of idolatry, to worship and serve there *Jehovah* alone, the God of his fathers, and the creator and governour of the world. Hereby his mind, which was just before oppressed with gloomy reflections, was considerably cheered, as is evident from his conduct after he rose up; for he erected a pillar of the stone he had lain upon, poured oil on the top of it, called the name of the place *Bethel*, and vowed a tenth of all that God should give him upon his return. And such a dissipation of his melancholy, and assurance of the divine favour, were highly requisite to influence him to a suitable behaviour under circumstances of distress, which afterwards would arise. When Jacob had convinced Laban upon his

his arrival at Padan-aram, that he was his sister's son, he found himself in such circumstances, as that there was no other way for him to gain Rachel, than by entring into Laban's service for seven years. This could not but be discerned by Jacob to be the effect of his sudden flight from his brother Esau; and since that was the consequence of his obtaining the blessing in a criminal manner, he could not but have thereby a lively sense of it preserved in his mind. When Jacob first began his seven years service with Laban, he was about seventy eight years of age. And when upon the expiration of them he demanded Rachel, and Laban imposed Leah upon him in stead of her, such imposition could not but bring into his mind the sad remembrance of his own guilt in deceiving his father. Jacob served Laban seven other years for Rachel, whom he look'd upon as his wife, tho out of tenderness to Leah he would not put her away. Jacob's faith and patience were afterwards tried by the barreness of Rachel for near seven years; after which she had a son, whom she named *Joseph*, in firm confidence that she should have another. When the fourteen years service was ended, Jacob thought of returning to his own country, and opened his mind to Laban.

But

But Laban intreated him to tarry, since he had found by experience, that the Lord had blessed him for his sake. Jacob consented upon terms which Laban readily agreed to, tho he changed them afterward ten times. In every alteration success attended Jacob, and the interposure of God for his prosperity thereby appeared more conspicuous. Laban therefore and his sons grew envious, and Jacob was forced to go away secretly at the end of six more years. Thus he served Laban, who was extremely covetous, fourteen years of the prime of his life for his two daughters, by whom and their handmaids he had a numerous family unprovided for. And tho Laban himself was convinced, that his prosperity was owing to Jacob, he was cruel and inhuman, exacting of him what was torn of beasts, or stolen by day or by night; and in the remaining six years of his service varied the agreement ten times. The continuance of Jacob however with Laban twenty years, in whose family some degrees of idolatry prevailed, was highly proper to carry on and promote the design of God to prevent or cure idolatry, by raising up Abraham and his family, and distinguishing them as worshipers of himself alone by his peculiar favours. Laban had but little before Jacob came; and

and it is probable that the family had less success, after they had practised idolatry, in the degree they did. When Jacob came, Laban remarkably increased, and *the Lord blessed him for his sake*. This evidently proved, that Jacob had preserved himself from the undue mixtures in the worship of God, which had crept into Laban's family; and might, if it had been attended to, have recovered Laban to the like worship. While the wise and kind design of God to prevent or cure idolatry was carrying on in the example of Jacob at Padan-aram, the same was promoted at Canaan by the eminent pattern of his father Isaac. Moreover the extraordinary interposition of God by a dream to Laban, to prevent his doing any mischief to Jacob; and the appearance of an host of angels to Jacob, to assure him that he should be protected from the resentment of his brother; farther confirmed by the success, which was indulged to him in wrestling with the angel (since these were favours granted to Jacob, as he was a sincere worshiper of the true God) did not a little contribute to this design. When Jacob had visited his father, he left him, and sojourned in other parts of Canaan, by which their examples became more extensively useful.

Joseph

Joseph gave early discoveries of piety, and was favoured with divine dreams, which at once excited both the regard and affection of his father, and the hatred and envy of his brethren, who sold him into Egypt at seventeen years of age. When Potiphar, whose servant he was, saw that the Lord was with him, and made all that he did prosper in his hand, he appointed him overseer in his house, and over all that he had; and from that time the blessing of the Lord was upon all that he had in the house, and in the field, for Joseph's sake, who worshiped alone the true God. When from a false accusation of his mistress Joseph was put into prison, the keeper of the prison seeing that the Lord was with him committed all the prisoners, who were in custody, to his care. For some crime the butler and baker of the king of Egypt were put in ward, where Joseph was, and each of them dreamed a dream, which appeared to have a reference to themselves. This made them extremely melancholy, since under their present confinement they could not have an interpreter; when Joseph reminding them that *interpretations belonged to God*, told them their dreams; and desired the cup-bearer to remember him, when he was restored to the favour of his prince. He

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however forgot him two years, till Pharaoh dreamed a dream, which none of the magicians and wise men of Egypt could interpret; and then he acquainted Pharaoh with the skill of Joseph, who sent for him, and related to him his dream. Upon this Joseph, who was a worshiper of the true God alone, carefully ascribed the ability of interpretation to him only: *It is not in me: God shall give Pharaoh an answer of peace.* And he added, after he had interpreted the dream: *God hath shewed Pharaoh, what he is about to do.* Then Joseph, who was a branch of Abraham's family, eminent for early piety, and a remarkable instance of peculiar favour expressed to him as worshiping the true God only, was advanced to be Lord over all Egypt under king Pharaoh, and look'd upon as a saviour there, and the deliverer of all the countries around. The fitness of this method to recover the Egyptians from superstition and idolatry, which at that time greatly prevailed among them, cannot but be discerned with ease by every attentive and considerate person. To which we may add, the descent of Jacob into Egypt, where he lived at Goshen seventeen years with his family, separate from the Egyptians, and attended with peculiar prosperity, as a reward for
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worshiping of the true God. When he afterwards died, and was buried in Machpelah; the place where he was interred, the pomp of the procession, and the remarkable grief which was expressed, were circumstances proper to excite inquiry and regard. It is farther to be observed, that Jacob lived after Isaac his father twenty seven years.

I have omitted to take notice, that frequently the younger brother was preferred to the elder, and the desire of Jacob and Joseph to be buried with their fathers, to express their firm belief of the promises; because I would represent the design of God in raising up the family of Abraham to prevent or redress idolatry in one intire and uninterrupted view. And I shall now put an end to these remarks by observing only, that Abraham died without any possession in the land of Canaan, tho it was promised to him and his seed; as did also Isaac, while probably Ishmael became the head of a great nation. And tho Jacob made a purchase, yet it was only of a parcel of a field amounting to no more than an hundred shekels, and no way proportioned to the promise of the land of Canaan; while Esau had large possessions in Seir, and from him descended dukes. Hereby the patriarchs could not but be led to believe, that there

there would be a resurrection to a perpetual happy life; since otherwise that promise made to each of them would be unaccomplished, namely: *I will establish my covenant between me and thee, and thy seed after thee in their generations, FOR AN EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan FOR AN EVERLASTING POSSESSION; and I will be their God.*

A

DISSERTATION

On the FALL of MAN.

TO set the history, which Moses gives us, of the fall of the first pair by means of the serpent in such a light, as to have all apparent inconsistencies removed, cannot but be looked upon as an attempt proper for those, who undertake to vindicate the revelations of scripture.

Whether the story is to be understood allegorically, or literally: and if literally, whether the dialogue is to be taken as real; or whether Eve's reasoning upon the fact of a serpent's eating of the prohibited fruit, and not dying, be not represented in a way of dialogue after the eastern manner: whether an evil and apostate spirit was concerned in it, and if so, whether he made use of a real serpent, as the instrument; or whether he put on the appearance only of a serpent: and whether it can be made to appear,
that

that it is not inconsistent with the ideas we have of the kind and wise governour of the world, to suffer such a tempter to address his innocent and unexperienced creatures: these are difficulties, which must be carefully attended to by any, who shall make the attempt.

Many of the antient and modern writers have understood this part of the history allegorically. *Maimonides* in some passages of his *Moreh Nevochim* seems to be of this opinion, tho in others he appears to differ. *Philo* allegorises it largely; and saies in particular, that the serpent is a symbol of pleasure: which by no means can agree to the manner, in which Moses introduces the relation of the fall by saying, that the serpent was the most subtle of the *beasts of the field*. The great objection which lies against the allegorical sense is, that it quite alters the character of the writer, who appears to be a judicious, and exact historian; whereas he may be justly esteemed a most inaccurate one, if in the middle of an history he has inserted allegories, especially when he gives no intimation of it to his reader.

* P. ii. cap. 29, 30.
ed. Paris.

De opificio mundi, p. 24.

Others therefore with more colour of reason tell us, that it is to be understood literally; but then they are at a loss to account for the dialogue between the serpent and Eve, and only say, that it was the eastern custom to represent facts in this manner'. Of this opinion is *Isaac Abarbanel*, who denies that the serpent cou'd have any discourse with Eve; and maintains, that by the dialogue

Sunt tamen qui, quoniam in hac historia multa mentio sit sermonum, ubi nulli habiti esse videntur, conjiciant serpentis nullos fuisse sermones, sed eum ab Heva conspectum comedentem fructum interdictum, ejusque exemplo adductam, ut ipsa etiam ederet, fuisse; cum praeterea arboris vetitae fructus specie sua ad concupiscendum eum, et forte etiam nomine *scientiae*, spectantem proliceret. Certe poena serpenti infligta, infra vers. 14. *pulverem comedas annis diebus vitae tuae*, indicare videtur serpentem comedendo fructum arboris Hevam fefellisse; et quia ex alta arbore fructus comedens eam perdiderat, ad terrae succos lambendos damnatum fuisse. Idem etiam cacodaemona quempiam huic negotio sese immiscuisse non negaverint, unde *serpens* nomine postmodum ab Hebraeis indigitatus fuerit, ex hoc scripturae loco ita intellecto. Ut autem sermonis serpentis, qui nullus fuit, meminit scriptor divinus, pro narrandi, qui in eo supra observatus est ad cap. i. more; ita quoque, quia loquentem inducturus erat serpentem, cujus exemplo decepti sint primi parentes, ei propterea calliditatem tribuerit, quae tamen bruto, non magis quam sermo, inesse potuit: atque ideo et sermone et versutia usus inducitur, ut volunt ii, quorum sententiam referimus; quod haud minus primis parentibus, quam si dolo sermone eos corrupisset, nocuerit. Itaque et calliditas serpentis, et ejus cum Heva colloquium, non quasi circumstantiae, quae urgeri queant, sed quasi orientalia, ut ita dicam, narrationis ornamenta ab iisdem habentur. Atque haec fuit, ex parte saltem, *Isaaci Abarbanelis* sententia, etc. *Cleric.*

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the writer designed to express the reasonings of the woman drawn from the action of the serpent, and his eating of the fruit of the tree; which may be thus apprehended: This serpent, which was erect and shining, took in the presence of Eve of the fruit, which was forbidden. She amazed to find that neither death, nor any other disorder ensued, but on the contrary rather greater lustre, concluded, that the tree was good for food, and that she might safely eat of it; and when she saw it was beautiful and pleasant to the eyes, she took of the fruit thereof, and did eat. *Le Clerc* apprehends that the sense of these words, *Ye shall be as Gods*, cannot be drawn from the action of the serpent, and that therefore this opinion is not perfectly consistent. To which may be replied, that if the serpent upon eating of the forbidden fruit was so far from dying, that he increased in lustre, and might probably give instances of greater sagacity; Eve might from thence infer, since this creature is much below me, and yet by eating this fruit is advanced; if I should eat of it, I should become as the *Elohim*, who attend the presence of the Lord God. And that the serpent after eating of the fruit seemed to be improved, is evident from these words: *When the woman saw,*

AN ESSAY for explaining

that the tree was to be desired to make one wise. Tho' this interpretation, especially if the devil be allowed to direct and influence the serpent, carries in it considerable probability; yet upon a nearer view great difficulties will be found to attend it. The custom of the eastern writers to represent an history of facts by dialogue is not clearly and fully proved: the instances which are produced from the first of Genesis, *And God said, Let there be light, Let the earth bring forth grass &c.* are not sufficient to support it. Is it so, that God hath said, *ye shall not eat of any tree of the garden?* which in the opinion of the best critics in the Hebrew tongue is the true rendering of the word *col*, when a particle of negation precedes it, and best suits the reply the woman makes; by no means countenances this way of interpretation, but greatly favours the opinion of a real dialogue. Not to insist on the sentiment of bishop Patrick, who tells us, "that this manner of expression, *Yea, hath God said?* does not look like the beginning of a discourse, but the conclusion; as the Jews themselves have observed."

Let us suppose then a real dialogue. Thus Josephus the Jewish historian

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does; and explains it in a manner peculiar to himself; that all animals at that time had the faculty of language, and that the serpent living familiarly with Adam and the woman attempted to seduce the latter, because he envied her happiness, and was aware that great distress would befall her and Adam, if he should succeed. In this interpretation, which is too fanciful to deserve a particular inquiry into, he leaves out the influence of the devil, contrary to the general sentiments of the most learned Jews, with which the writers of the New Testament agree.

Admitting then not only the dialogue to be real, but that the devil, the head of the apostacy, was concerned, we may

Antiq. Jud. l. i. c. 1. § 4.

Sammael [the devil] was united with the serpent: *Rabbi Menach. on Gen. iii.* All the works that he [the serpent] did, and all the words he spoke, he spoke not, neither did, but by reason of the devil. *Pirke R. Eliezar, ch. 13.* See *Antiq. Jud.* At nec hoc praetereundum, quod *medrasch* adducunt sapientes nostri serpentem equitatum fuisse, et sessorem ejus fuisse illum, qui decepit Evam, hancque sessorem fuisse *Sammaelem*: quod nomen absolute usurpant de Satana. *Maim. Mor. Nev. P. ii. c. 30.*

John viii. 44. Ye are of your father the devil. He was a murderer from the beginning. *Heb. ii. 14.* That through death he might destroy him, who had the power of death [introducing it by sin] that is the devil. *Rev. xii. 9.* And the great dragon was cast out, the old serpent [referring to the history of the fall] called the devil and Satan.

apprehend either that he made use of a true serpent, or put on such an appearance only. If the latter be received, the meaning of the sentence may be given (as it is in the Essay ') in the following paraphrase: *And the Lord God said to the serpent, Because thou hast done this, cursed be thou (who in the appearance of a serpent hast beguiled the woman) above all cattel, and above every beast of the field. And tho a little while since in the form of a shining and erect serpent thou didst insinuate to her, that eating of the forbidden fruit had not only improved thy lustre, but thy knowledge; and that if she would eat of it, she should be advanced, and become as the Elohim, and thereby didst succeed in thy attempt: yet I will abase thee before her, and in her presence shalt thou go on thy belly, and dust shalt thou eat all the days, that thou shalt live in this figure, wherein at present I detain thee. If the former be admitted, and the devil made use of a real serpent, which was erect and shining, as an instrument; then that part of the sentence, and dust shalt thou eat all the days of thy life, may be interpreted, food mingled with dust shalt thou eat*

all the days thou shalt live, to whom the apostate spirit is now confined by *Jehovah Elohim*. If the degrading of that serpent from erect to groveling should be thought by any to be incongruous, since the serpent could not be criminal; let such remember, that the continuance of the serpent in any degree of pleasure was the gift of God, and that the abasement of it subverted the views of moral government.

The chief objection, which lies against this way of interpreting the history of the fall, as indeed against any other, which shall take in the agency of the devil, is, that such interpretations do not appear so consistent with the ideas we have of a kind, wise, and powerful governor; especially if the apostate spirit, who was permitted to address his temptation to unexperienced tho innocent creatures, fell from a higher state of knowledge and happiness, and in a different part of the creation of God.

I would reply to this in general, that it is the province of God as moral governor of the world, who has the direction and controul of every creature, to prevent any such address to be made to an innocent moral agent, as could not easily be discerned and overcome. Such views therefore of the temptation of the wo-

man, as are formed rather to account for its success, than to make it consistent with the history Moses gives of it, and the character of God as a moral governor, must be rejected. When the devil in the appearance of a shining and erect serpent told the woman, that if she eat of that fruit, she should not die; she could not but know, that those words carried in them a flat contradiction to an express restraint, that not long before the Lord God had laid upon her and Adam not to eat. And if she apprehended, that the improvements, which the serpent seemed to have upon eating the fruit, were the natural consequences thereof; she might by reflection be easily led to think, that tho' that fruit should be good for food to other creatures, yet since it was clearly and expressly prohibited to her upon the threatening of death, it would prove deadly and fatal to her.

But to give a more particular answer to this difficulty I would remark, that the Presence of *Jehovah Elobim* was attended with Angels, who were under his direction. This is undeniably clear from the Lord God's placing at the east of the garden, upon the expulsion of the first pair, Cherubim and a flaming sword, which turned every way to guard the passage to the tree of life. Some of these

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attendants on the Preichee, it is probable, disliked their post, and affected a more independent state, whose head attempted to deceive the woman with the prospect of her gaining such knowledge by eating the prohibited fruit, as should render instruction and restraint to her unnecessary. This might be the first overt-act of the apostacy of *Sammael*, or the devil. There are but two places, wherein the fall of the Angels and what followed upon it are described; and we shall find upon a careful examination, they will not a little favour this opinion. The first is in *Jude*: *And the angels, who kept not their first state*; meaning either the innocence in which they were created, in which sense *Christ* saith of their head*, that he *abode not in the truth*; and *Peter* concerning them all, that *they sined*: or the share of government, which was assigned to them in subjection to the Presence, with which they were not contented, but affected an higher and less dependent condition. The manner in which *Sammael* tempted Eve by representing, that if she would

Lat. Ver. 61. *Assyr.* Angelos vero, qui non ser-
 uaverunt suum principatum. *Valg.* Et angeli, qui non
 servarunt principatum suum. *Arab. vers.* Et angelos,
 qui non servarunt primas suas. *Syr. vers.*
John viii. 44.

John viii. 44.

passage to the eastward

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eat of the forbidden fruit, the should rise higher, and be as the *Elohim*, renders this probable. The Greek word, which we translate their *first state*, is frequently used to signify *principality*. So, *Far above all principality, and power, and might, and dominion, etc.* For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, etc.: Put them in mind to be subject to principalities, and powers. According to this interpretation the apostle Jude not only represents the fall of the angels, but the occasion of their apostacy, namely their dislike of the degree of power they had in subjection to the Presence. This is greatly favoured by the following words: *but left their own habitation*. A word nearly allied to that, which is here used by Jude, is made use of by S. Paul: *In whom you also are builded together for an habitation of God through the Spirit*: refering to the temple, wherein was the *Shecinah* or the Presence. So in the prophet Jeremy: *Therefore pro-*

¹ Eph. i. 21.

² Col. i. 16.

³ Tit. iii. 1.

⁴ Καταστήσω.

⁵ Eph. ii. 22.

*phesse thou against them all these words, and say unto them: The Lord shall roar on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation &c^r. If the apostle Jude had any regard to this use of the word, when he speaks of the angels who kept not their post, but left their own habitation; his meaning must be, that they left the Presence, which was their proper habitation, as they were attendants upon it. This is farther confirmed by the words which follow: *he hath reserved in everlasting chains under darkness, unto the judgment of the great day.* If we suppose these angels before they fell to be with the Presence in Paradise, which was attended with inexpressible brightness and glory; no phrase could be more proper, than that which Jude here uses, that after they had deserted their post, he [the Lord] reserved them in everlasting chains under darkness. In the other place, which mentions the fall of the angels, the same thing is expressed, but in stronger terms: *If God spared not the angels, who sined; but cast them down to hell, and delivered**

¹ *Jas. xiv. 30. See Joel iii. 16. Amos i. 2.*

them into chains of darkness [or, as the words might be rendered, but confining them to dark air, in chains of darkness, hath delivered them] to be reserved unto judgment. I think it will be allowed me, that these expressions have an easy sense, when considered as opposed to the glory. And when Jude saith, that they were reserved to the judgment of the great day, and Peter unto judgment, it is evident that they refer to the day, when this system shall be destroyed. Our Saviour, when he is representing the sentence, which shall be denounced against wicked men in the day of judgment, expresses himself in this manner: *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* If the commonly received opinion were true, where is the propriety and fitness of such a conduct? But upon a supposition that they related to our system, and were a part of it, such a procedure will appear with great clearness a-

* Τάσλαρος, ὁ καλῶτερος τῷ αἵμα τῶνος· οἱ δὲ τὸν περὶ τὰ νῆρι τῶνον ἔτω λέγουσι· ἄλλοι δὲ τὸν σκοτεινὸν τῶνον, ἀπὸ τὸ ἐκτελεσθῆναι καὶ συσχευῆναι τὰ ἐν αὐτῷ πάντα. Etym. mag. Τάσλαρος, ὁ ὑπὸ τὴν γῆν καλῶς τῶνος. Hesych. Τάσλαρος, ὅς τε δαρκῆλαι καὶ καλῆ-λυκαί, αἷος ἐν καὶ Ὁμηρον (ἡρδία γὰρ αὐτὸν λέγει) ἡρδεις ἐστὶν ἡ τῶ σκοτεινῶς, καὶ λαμπραί· αἷος μὲν τοι ὑπόγαιος καὶ ἀνῆ-αρος, καὶ δια τῷ το φωτός. Phavorin. Vid. etiam Suid.
* 2 Pet. ii. 4.

greeable and congruous. Admit then, that the angels, who fell, were attendants upon the Presence in the garden, and had a share of power, but in subordination to the Presence; suppose that they were in the scale of beings, which belonged to our frame, and agents capable of using aright or misemploying their powers, and probably in a state of trial: there is no inconsistency in God's permitting them to tempt those, who were a little below them in the order of beings, which related to the same system.

which shall be denounced against wicked men in the day of judgment, express himself in this manner: Depart from me, ye workers of iniquity, who have made your hearts as smooth as ivory, and have said, We will not see war, nor will we build bulwarks: for we are in the midst of peace, and we will dwell in safety. But upon a supposition that they related to our system, and were a part of it, such a procedure will appear with great clearness as

F I N I S.

THE END OF THE FIRST VOLUME OF THE SCRIPTURE REVELATIONS. BY J. H. W. 1794.